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claims, but he said that Mr. Lansbury's claim reduced to its essence, was in reality, that the King, instead of acting on the advice of his majority and of the Ministers in office, should be reduced to the position of being advised by and of obeying a minority. Therefore, he ruled that no question of privilege could arise. Ramsay McDonald, the Labor party leader, asked whether before "Black Rod" arrived, some one might move an adjournment and a vote taken on his motion. The Speaker ruled that except in special circumstances, only a Minister of the Crown might move an adjournment.

The King's speech dealt with the Lausanne conference which he hoped would soon reach a satisfactory conclusion; with the recent London reparations meeting, which would be resumed in Paris; with the task of restoring economic stability in Europe. The King also said further:

I have given my assent to the measures for the final enactment of the Constitution of the Irish Free State and for the consequent necessary provisions. It is my earnest prayer that the passing of the measures may mark the inauguration of an era of prosperity and concord both for Ireland and Great Britain.

Chronicle

England.—The British Parliament was prorogued on December 15, until February 13. The program for adjournment was carried through without a hitch, in spite

Parliament

Prorogued

of the efforts of a small body of the left wing of the Labor party in the House of Commons to prevent the ris-

ing of that assembly, until some remedy had been found for the unemployment situation. George Lansbury, the leader of this group, attempted, unsuccessfully, to block the proceedings. He asked the Speaker whether, if the messenger of the King, known as the King's Rod, was admitted to summon the House of Commons to the House of Lords to listen to the King's speech, it would be in order for him to move a resolution that the Commons decline to rise. The famous case was cited by Mr. Lansbury, when in 1620, the Commons locked the doors against "Black Rod" and the Speaker of the House was forcibly held in his chair. According to the Labor member, these men of the Commons of 1620, were the champions of the privileges and rights of that body. The Speaker in reply, pointed out that according to Parliamentary procedure, the summoning and proroguing of Parliament were matters for the Crown to deal with. He held that the Commons still maintains its privileges and

Germany.—On December 15 a meeting of 2,000 physicians and surgeons from all parts of Germany took place at the University of Berlin. It had been called to

German Physicians

Appeal to the World

discuss the physical suffering prevalent in the country today. The resolution

drawn up calls the attention of the world to the fact that a large portion of the population of Germany is on the verge of physical collapse through lack of food, fuel and proper housing accommodation. An appeal is made to the peoples of foreign countries to investigate the actual conditions and to acquaint themselves with the dire calamity facing the masses this winter. There is alarming increase, it is stated, in tuberculosis, scurvy and other serious types of diseases. The present economic distress has lowered the power of physical resistance to sickness of every kind. The assistance asked is such as will enable Germans to help themselves to cope with this menacing situation. No specific mention is made of the relief measures desired, but it is understood that a loan from abroad was looked upon as one of the most feasible means of relief. Professor Krautwig of Cologne was loudly applauded when expressing the gratitude of the German people for the child-feeding and other forms of charity provided by Americans in Germany. But he added that the United States would make Germany its

debtor to an even far greater extent if it would take the steps necessary to enable Germans themselves to handle the problem of national need. He portrayed the plight of the German children and the gravity of the present lack of milk, foodstuffs, clothing and fuel among the poor, since the effects of this distress would be felt far beyond the present generation. What was needed, he declared, was "peace in economics, politics and health." Thirty leading medical authorities from all sections of the country were named to constitute a board which is to consider the situation further.

Italy.—For some time past in some of the municipalities of the country, owing to the anti-social and anti-Christian propaganda of Communist and infidel leaders,

*The Crucifix
Restored to
the Schools*

the Crucifix was removed by the local authorities from the walls of the school room, together with the portrait of the King. It was an easy way, so these agitators thought, of ultimately eradicating from the minds of the child all idea of God and of country. But, in spite of some past mistakes, it looks as if Premier Mussolini has learned that fidelity to God and to his representatives in authority, are needed factors for the welfare of any country. It was evidently under his inspiration and guidance, as we learn from *La Croix* of Paris and from the *Osservatore Romano*, that Signor Lupi, Under Secretary for Public Instruction in the Mussolini Cabinet, sent the following official communication to the mayors of every commune in the peninsula:

During recent years, the Crucifix and the portrait of the King have been swept out of the schools of the kingdom. That in itself constitutes a violation, no longer to be tolerated, of a formal and definite Government regulation, and it is moreover an affront to the dominant religion of the State, and to the principle of the unity of the nation, which is both symbolized and expressed in the person of the august sovereign. Accordingly all communal administrations are formally invited to see to the restoration to the pupils, hitherto deprived, of both Crucifix and portrait, of the two emblems, sacred both to their faith and to their national sentiment.

Premier Mussolini has appointed Bishop Endrici of Trent a Senator of the kingdom. The Bishop will take his seat only if the Pope allows.

Lausanne Conference.—The two outstanding facts of the week at the conference were the promise which Turkey made December 14 to enter the League of Nations,

Turkey May Enter under certain conditions, however; and the American plea or protest on behalf of the threatened Christian minorities in Turkish territory. On December 13, Lord Curzon, the British Foreign Minister, informed Ismet Pasha, head of the Angora delegation, that he must give guarantees for the safety of Christian minorities in Turkey, or the conference would break up, and the greatest disaster might ensue. The Turkish envoy declared that

Turkey would join the League of Nations and give the minorities in her territory the same guarantees as those granted by the Central European powers to the minorities on their soil. In Article V of their national pact, the Turks promised to give the same protection to minorities as that afforded the treaties signed by Rumania, Poland, Greece, Jugo-Slavia, Czechoslovakia, Austria and Hungary. The allied note of September 23, which laid this basis for the Lausanne conference and was accepted by the Turks, specified Turkey's adhesion to the League of Nations. On several occasions during the conference Ismet Pasha said the Turks would give the same guarantees as the Central European countries did, and no more. He repeated the statement on December 13 after Lord Curzon's declaration. But the British Foreign Secretary repeated his demand for a special international or League commission to sit in Constantinople and watch over Turkish treatment of minorities. He said that the world would not countenance Ismet's refusal to accept this control. In his reply, Ismet Pasha declared that it was not under the influence of Lord Curzon's demands that the Turks accepted that arrangement, but in accordance with the terms of their own national pact. The Turks objected to the constitution of a special commission to watch no one but themselves, but they were willing to accept the same surveillance as other nations.

The question may be asked, writes Edwin James in the *New York Times*, what good will surveillance from Geneva do the Christian minorities facing immediate massacre in Turkey? It is a strange conference, he adds, whose President denounces the Turks as murderers one day, and the next welcomes them with open arms into the society of nations. The protest which, under the League pact, the minorities in Jugo-Slavia and Czechoslovakia might address to the League, because these minorities are denied adequate representation in Parliament, might be of some avail, because such request for a remedy does not demand immediate answer. But the demand of Christian minorities in Turkey when the Turkish scimitar is at their throats, is far more urgent and must be recognized immediately. The remedy seems to be ineffective, to say the least.

Previously, December 12, the United States, through Ambassador Childs, spoke for the Christian minorities in Turkey. The statement made by Mr. Childs was an eloquent exposition of America's humanitarian interest in the plight of the persecuted Christians of the Near East. Mr. Childs declared that it was in the interest of Turkey to give protection to the minorities, and that it was unthinkable that the aspirations of Turkey for independence and progress should not rely in part upon a generous policy of contribution to the safety and relief of suffering of mankind. "The safety and relief from suffering of mankind is one of the principal concerns of

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governments." "The safety of many thousands now in the most serious peril in the Near East has for the people of the United States a vital interest." The Ambassador referred to the large sums spent by the American people in Near East relief, as an earnest of their interest and added: "The people of my country ask no return for this expenditure, unless it be the assurance that this conference, to the full extent of its power, shall find a means to wipe away at once the cause of this waste of human life and human suffering." On December 16, Mr. Childs again informed the subcommission dealing with the matter that the proposal to abolish or remove the institution of the Patriarchate (Greek) from Constantinople met with serious protests from vast numbers of American citizens. He made it known that an "intolerable injustice" would be done, if this institution, hitherto respected by Turkey itself, were done away with. Riza Nur Bey declared that the Turks insisted on it, and that the Patriarch must leave Constantinople. The Turks were then asked if they should refuse to agree to any settlement of the minorities issue which did not expel the Patriarch, and they replied they would refuse. This brought the retort from the Greeks that if the Patriarch went they would drive the Turks from Western Greece. The Turks replied that if this were done, the Greeks could not remain in Constantinople. The English and Italian delegates protested against the removal of the Patriarchate. A British memorandum sent to the Turks by the British, again stated England's position on the rich oil territory of Mosul. She is determined not to give it up.

Poland.—Gabriel Narutowicz, first President of Poland, was slain by an assassin on December 16 while inspecting an exhibition of paintings. The deed was committed by a young Polish artist named Niewadomski, long regarded as mentally deranged. Narutowicz had been elected just one week before his assassination, and had actually held office for only two days. His election came as a surprise to the country and was due to the parties of the Left combining with the national minorities in Poland. The Nationalists asserted he had been elected by the Jews, Ukrainians, Germans and Russians, together with the Socialists. In fact, he received only 186 Polish votes, while 227 Polish votes were cast for Zamoyski. He was therefore looked upon as representing the non-Polish and radical element. The Jews especially were held responsible and the feeling against them ran very high. As previously stated here, the various national minorities at present hold the balance of power in Poland. Narutowicz himself held Swiss citizenship papers until a short time before his election to the presidency, when he changed them to Polish. On the day of his election he was hissed by students. Women students threw snowballs at his carriage. Anti-Narutowicz parades were held

and serious riots, particularly directed against the Jews, took place in which several persons were killed. The Polish Bureau of Information in New York points out that never before in the history of Poland was a head of the State, or even of a partitioned part of the State, assassinated. Although Polish outbreaks occurred against the partitioning Governments at various times, yet never were the foreign rulers in Poland, representing the Russian, Prussian or Austrian Governments, murdered. All parties in Poland strongly condemn the deed. On this point the Bureau reports:

The present act of violence will be universally regretted in Poland by all responsible citizens, whether of the Right or the Left, the assassination being considered the act of an individual who had become mentally deranged through the excitement attending the recent political developments. No responsible leaders were so short-sighted as to imagine that any useful purpose was to be served by an attack on the regularly elected President of the State.

Gabriel Narutowicz was born in 1865 at Telsze, Samogitia, now within the borders of Lithuania. He was educated at the Technical Institute of Petrograd and the Polytechnic Institute at Zurich. As an hydraulic engineer he was later active in France, Spain and Switzerland, finally teaching this branch at the Zurich school. After the World War he was appointed a member of the International Commission for the Utilization of the Waters of the Rhine. In 1920 he became a member of the Polish Government as Minister of Public Works under Premier Grabski. When elected President he was Minister of Foreign Affairs, which position he had held under Premiers Silwinski and Nowak.

Pending a solution of the political situation created by the murder of Poland's first President the Speaker of the House of Deputies, Maciej Rataj, in conformity with the provisions of the Constitution, assumed the duties of the Presidency. The National Assembly convoked by him to choose a successor to Narutowicz comprises 444 Deputies and 111 Senators. Rataj is a member of the "Piast" or Witos party. He is thirty-eight years of age and a graduate of the University of Lvov. He was Chairman of the Committee on the Constitution in the Constituent Assembly, and was professionally engaged in journalism and teaching. He comes from the part of Poland formerly under Austrian administration.

General Sikorski has taken over the Premiership and was replaced in his position as Chief of Staff of the Polish Army by the former Provisional President, Marshal Pilsudski. Numerous arrests were at once made, particularly among the followers of the Polish Fascist leader, George Haller, who had demanded the abdication of President Narutowicz. General Haller was commander of the Austrian-Polish legions which abandoned the armies of the Central Empires and eventually reached France. There he served with distinction and later became a popular hero in the war against the Bolsheviks.

Rome.—The public investiture of the Holy Father of six of the eight new Cardinals created at the secret consistory of December 11, took place Thursday, December

**Public
Consistory**

14, in the Vatican, in the Hall of Beatifications. As already stated, the six recently created Cardinals present at this solemn function were: Mgr. John Bonzano, former Apostolic Delegate at Washington; Mgr. Alexis Charost, Archbishop of Rennes; Mgr. Eugenio Tosi, Archbishop of Milan; Mgr. Arthur Stanislas Touchet, Bishop of Orléans; Mgr. Giuseppe Mori, Secretary to the Congregation of the Council, and the Rev. Franz Ehrle, of the Society of Jesus, formerly librarian of the Vatican. Mgr. Achille Locatelli, Nuncio at Lisbon, and Mgr. Henriquez Rey y Casanova, Archbishop of Toledo, were absent. They will be invested with the insignia of their office by the heads of their respective States. The functions were carried out with all the solemn ceremonies prescribed. In the procession accompanying the Holy Father could be noted Prince Colonna and Prince Orsini, assistants to the Pontifical throne. Shortly after the Consistory, formal announcement was made of the appointment of Archbishop Pietro Fumasoni Biondi as Delegate Apostolic to the United States in succession to Cardinal Bonzano.

While the Holy Father has not yet addressed to the world at large any formal Encyclical giving the full program of his Pontificate, the allocution which he delivered at the secret Consistory in which he made known the names of the recently appointed Cardinals, seems to give an inkling of what his policy will be. "The peace of Christ in the Kingdom of Christ" must be the motto of the Church, the Pontiff said. On the question of the mandate of Palestine by Great Britain, Pius XI declared that he approved the policy of his predecessor, Benedict XV, on the question, and that he would adopt and follow it as his own. He referred to the problem in the Holy Land as one of the dangers for the peace of the world. He emphatically asserted that the rights of Catholics and Christians in Palestine must be safeguarded. The Catholic Church, said the Holy Father, has so many interests there, that she must insist on protecting them, not only against Jews and infidels, but also against non-Catholics to whatever creed or nation they belong. He also expressed his horror and grief for the disasters which had overtaken the Near Eastern nations and Russia. He declared that he would do everything in his power to continue the work of Benedict XV, which he considered as a legacy left him by that great Pope. The Holy Father added that he would extend that work and that he intended to live up to the traditions of the Catholic Church, which was called by St. Ignatius, "the leader in charity," and would use "every effort in favor of peace, which is so longed for, but has not yet shed its healing rays upon suffering humanity."

The Ukraine.—The *Liverpool Catholic Times and Catholic Opinion* for December 2, brings the text of a memorandum signed by two Catholic Ukrainian Bishops and the Vicar-General of Lemberg. President of the former Parliament of Eastern Galicia on behalf of the

**Ukrainian Bishops
on Polish
Occupation**

population of that province. The memorandum, addressed "To all Civilized Peoples," is dated November 5, 1922. It was at once confiscated by the Polish Government, only a few copies reaching foreign countries. The condition of the Ukrainian nation in Eastern Galicia, under Polish occupation, is thus described in the opening lines:

During four years the Polish occupation in Eastern Galicia has persecuted the Ukrainian nation. Destruction of our national cultural inheritance, spoliation of our natural wealth, colonization by foreign elements, transformation of Ukrainian schools into Polish schools, exclusion of Ukrainian students from the universities, dissolution of Ukraine cultural institutions, besides perquisitions, arrests, imprisonments, political trials and condemnations are the conditions under which we live since the occupation by Poland. Matters have grown worse of late.

In one week, the prisons of Lemberg and all towns and villages were filled with thousands of victims, men and women, professors, teachers, physicians, lawyers, engineers, priests, students, tradesmen, peasants, all ages and classes, even schoolchildren. The jails, crowded with earlier victims, likewise illegally seized and detained without trial for months in cold and hunger, could ill receive the newcomers. There is authentic evidence of brutal ill-treatment to the extent of bloodshed and flogging by the jailers. The reason for the recent wholesale arrests is of a political nature.

The Polish Government, it is stated, had without legal warrant, decided to hold election for the Polish Parliament in the occupied territory. When, therefore, the political parties protested against the election decree and announced their purpose to abstain from active and passive participation, the Polish Government accentuated its system of terrorization.

Stringent penalties for anti-election agitation, bribes to induce Ukrainians to join the election committees, martial law under pretext of repressing sabotage, drafting of Polish troops into all towns and hamlets as precautionary measures against alleged incursions of armed bands from neighboring territories, and finally, the arrest of leading men in political or cultural fields so as to deprive the Ukraine folk of enlightened guidance, and break their united front. These were the methods of the Poles.

The document then affirms that the people have in vain appealed repeatedly to the League of Nations, to the Council of Ambassadors, and to the different Entente States, who reserve to themselves the solution of the fate of the unfortunate country, begging for release "from the hardships of the Polish occupation." They are faced, its signers declare, with the deprivation not merely of national but of human rights, on their own soil, "already soaked with the bloodshed in self defense." They continue:

Deeply moved at the latest cruel events that have made thousands of victims, we appeal to the whole civilized world, in the hope that it will not further tolerate the extermination policy of the Poles against the inhabitants of Eastern Galicia, who are prevented from expressing by passivity in election times their protest against injustice and persecution.

This protest has begun to attract much attention.

The First Two Universities of North America

C. M. DE HEREDIA, S.J.

TWO dates should be written in red in the educational annals of North America: September 5, 1551, and September 8, 1636. On the first, the Pontifical and Royal University of the City of Mexico was established by a royal decree, while on the second, the General Court of the Colony of Massachusetts Bay laid the foundation of a "Schoale or Colledge" which in 1638 was officially designated "Harvard College."

The inauguration of the Mexican University took place with great solemnity on January 25, 1553. After a solemn Pontifical Mass, the first Rector, Don Antonio Rodriguez de Quesada, and the first Chancellor, Dr. Gomez de Santillana, were elected, and, escorted by a procession headed by the Viceroy, the Royal Tribunals, prelates and simple priests, they were brought to the building of the new University and there entered upon the duties of their offices with due solemnity.

On June 3 of that same year, the University opened its doors to more than a hundred students, and the general course was inaugurated with a brilliant Latin oration, delivered by Dr. Cervantes Salazar.

The exact date of the opening of Harvard is not known but: "Sometime in 1637 the beginning was made of this 'school of the prophets' before which so important history was to open." ("Harvard, the First American University," by C. Gray Bush, pp. 17, 18.) Its first master was Nathaniel Eaton. The number of students of Harvard College in the beginning is also not known, but from the fact that its first graduates, in 1642, numbered nine, it appears it could not have been very large. ("Harvard," by J. Hays Gardiner, p. 4.)

From the beginning, the Mexican University had its theological faculty, the first of whom, for many years as professor of "*Prima*," was the Augustinian, Father Alonso de la Veracruz, "the most eminent Master of Arts and Theology in the New World, professor of divinity and a man of vast erudition, who joined great virtue to knowledge." (Icazbalceta "*Obras*," vol. vi. p. 163.) According to the Royal Decree of foundation, the Mexican University enjoyed the same privileges and followed the same plan of studies as the world-known University of Salamanca in Spain, but the plan was greatly improved and the discipline made effective by the Rev. Dr. Farfan, the eighteenth rector of the University in 1569, the rector's term being one year.

When Dunster assumed the presidency of Harvard, there was as yet no constitution, no "laws, orders and liberties," as afterwards devised by him. . . . Accordingly, in 1642, a constitution was framed, committing the management of the college to a board of trustees. . . . The work entrusted to the young president was to lay the foundation for education and discipline.

. . . We should expect these regulations to conform largely to those then in force in the English universities, but in point of fact the resemblances are few; this college in the American wilderness was mostly a new creation. (Gray Bush, *op. cit.*, pp. 19-20.)

As early as 1560, we find that the faculty of the Mexican University included two professors of theology, "*Prima et Vesperas*," two of arts, philosophy, mathematics and physics, one of sacred Scripture, one of decretals, canon law, one of *Instituta*, two of civil law, one of medicine, one of rhetoric, and four of Latin and Greek. (Cuevas, "*Historia de la Iglesia en Mexico*," vol. II, p. 299.)

The course of study [Harvard] devised and adopted by President Dunster was most liberal and comprehensive, and embraced arithmetic, geometry, rhetoric, logic, ethics, physics, metaphysics, politics, and divinity; and Hebrew, Chaldee, Syriac, Latin, Greek and English. The Old and New Testament were principally used for the study of Hebrew, Greek, and Latin languages. (Gray Bush, *op. cit.*, pp. 26-27.)

I do not believe that in the Mexican University Syriac and Chaldee ever had separate professors, different from those of Sacred Scripture; instead, there were at least two professors, who taught the Aztec, or Mexican, language, used by the Indians of the Valley of Mexico. In the University of Mexico, as in the European universities, weekly and monthly disputations were a part of the academic exercises, and, certainly the *disputationes* in Mexico cost no less work and were none the less full of excitement than those in Salamanca. Not only were weekly repetitions on its program, but, according to Dr. Farfan's rules, the professors of rhetoric were obliged to ask the class, that is, individual pupils, to declaim every day. (Cuevas. *op. cit.*, Vol. II, p. 306.)

During their college course the [Harvard] students had weekly declamations on Fridays in the college hall, and also disputations, which either the president or one of the fellows moderated. (Gray Bush, *op. cit.*, p. 51).

As soon as its first academic curriculum was completed, to wit, in 1557, the Mexican University began to confer regularly the degrees of Master of Arts, Doctor of Theology, Canon Law, Civil Law, and Medicine, Pedro Lopez being the first Doctor of Medicine ever graduated in North America. (Cuevas. *op. cit.*, p. 314.)

The first commencement [of Harvard College] took place at Cambridge on the second Tuesday in August, 1642, when a class of nine was graduated. . . . The degree of Bachelor of arts (at least after 1655) was conferred upon all who had completed the four years' course of study, and the Master's degree upon graduates of three years' standing. (Gray Bush, *op. cit.*, pp. 52, 55, 56). . . . Between 1636 and 1782 Harvard College conferred only degrees of Bachelor and Master of arts, but in 1780 the term "University" was applied to it in the constitution of the State of Massachusetts. (Americana, Harvard). . . . On

November 1, 1816, the Medical Faculty [of Harvard] was first regularly organized. Although in the very earliest days of the College, it is recorded that (in 1647) Giles Firmin lectured there on anatomy, the adoption by the Corporation of a report recommending such instruction, September 19, 1782, may be looked upon as the formal foundation of the Medical School [of Harvard]. . . . Thus organized in 1782, the "Medical Institution" of the University grew at first rather through the ability of its professors than through independent organization. (J. Hays Gardiner, "Harvard," pp. 182-186.)

Harvard was established for the purpose of educating the

English and Indian youth in knowledge and Godliness . . . that, if they succeeded at all, it should be as well-instructed Christian men, and not as mere conquerors of savages, or speculators in gold, or silver, or lands. (Samuel A. Eliot, "A Sketch of the History of Harvard College.")

The principal aim of a Harvard student was expressed by the General Court in 1656 in these words: "Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life." (J. Hays Gardiner, *op. cit.*, p. 9.)

The decree dated September 25, 1551, by which was created the Royal and Pontifical University of Mexico states, in the words of the Queen-Sister of Charles V, who signed the document:

For the service of God and welfare of our kingdoms, it is convenient that for our subjects and vassals, Spanish or Indians,

universities and general studies should be erected where they may be instructed in all kinds of sciences and faculties, and for the love and good-will we have to favor and honor our subjects of the New World [the Indians] and to banish from it the darkness of ignorance, we create, erect and establish in . . . the City of Mexico in the New Spain, a University and General Studies. (Leyes de Indias, Lic. I, Tit. 22, Ley I.)

The education and the conversion of the Indians seems to have been among the deeply cherished plans of the Puritans. In furtherance of this design, with the aid of the London Society, a brick building large enough to receive twenty scholars, was erected on the grounds [of Harvard] in 1653, and called "Indian College" but it was never needed. There were at one time several Indian students, but only one, in 1665, received the Bachelor's degree. As this one soon after died of consumption, further efforts for the education of Indian youth were mostly abandoned. (G. Gray Bush: "Harvard University," pp. 64-65).

While the Royal and Pontifical University of Mexico for three centuries worked for the benefit of the Spaniards and also of the Indians, instructing them and making no distinction between them and the sons of the Conquerors, inside its cloisters hundreds of native priests were educated, and many others learned there the various languages of the Indians, that they might have the means of banishing from the latters' minds the darkness of ignorance, and all were taught how to know and love God and Jesus Christ that is Eternal Life.

And the Mexican University was established in 1551, inaugurated in 1553 and began to confer degrees in 1557.

Farewell, Fair Freedom

THOMAS F. COAKLEY, D.D.

IT is a dreary and heartbreaking path over which men have traveled upwards to freedom. All the stormy history of the past vindicates the great truth that the real test of the amount of freedom in any country, at any time, is the quantity of liberty assured to minorities by established law, imbedded in a code of legislation beyond the vagaries and the passions of the powerful, whether it be a leaderless mob, or a studied and calculating despotism. Solon, the wisest and most profound political genius of antiquity, tells us that the essence of democracy is to obey no master but the law. By this dictum he shines out through the dusty records of the vanished past like some great central sun, and next to revealed religion he is the herald of the greatest movement in the annals of mankind, for he rescued society from universal political degradation and started it forward along the glorious road to freedom.

The majesty of the law is the very first stone in the foundation of American liberty. The makers of the nation intended that the turbulent waves of an intolerant majority, or of an unscrupulous minority clothed with temporary power, should be broken and shattered by the Gibraltar-like restrictions set up by the Constitution effectively to oppose the insistent clamor of the multitude.

Men if they were wise, would cherish the liberties of others as if they were their own, if for no other reason than a selfish expediency, because the situation might be reversed at any time. The real reason should be because freedom is a gift of God, who sanctified it by giving us a free will. This is why we say that liberty is as old as the world, but that intolerance and despotism are parvenues in history.

Whatever achievements freedom has to show across the sad and gloomy highway of history have been due to the struggles of minorities, always despised, often disorganized, pretty much as the members of the Catholic Church are in the United States today, despite its 20,000,000 people. To gain its conquests, so fruitful for the happiness and well being of mankind, these minorities have usually been compelled to ally themselves with groups, large or small, whose objects they could not wholeheartedly endorse. Let us beware of making this always fatal blunder in the anxious trials that lie immediately ahead in Oregon, in Michigan, in Texas, and in other parts of the Union. Too often such a procedure has been found to be a mere substitution of policy and expediency for principle and plain justice, and it has been found to create not only real opposition to a good cause

by the enemies of liberty, but it has served to becloud the issue. Let us beware of our friends; we can take care of our enemies ourselves.

Liberty, if it means anything at all, signifies the guarantee that every human being shall have ample safeguards in performing his duty, or what he firmly believes to be his duty, and that in exercising this inalienable right, and in fulfilling this high obligation he is protected against both majorities and minorities, of whatsoever kind and strength, against long established custom, however strongly entrenched by wealth and position, against public opinion however clamorous, and against authority itself, even though it be enthroned in high places, and supported by an armed force. Liberty means that every citizen and every interest in the State must have the opportunity, untrammelled and unfettered, of claiming and maintaining his rights. As the just and admitted right to a just and admitted end implies of necessity the just means to attain that end, so also Liberty signifies the right to employ the proper and just means to achieve and to retain those hard-won rights. It means that the fundamental law of the State must set up some thoroughgoing check to the headlong triumph of majorities, and must rescue from the peril of injustice an outnumbered and overwhelmed minority.

All these things are commonplaces; yet they are easy to forget. It is possible for a free people to become a tyrant. This has been witnessed in the not very remote past, and the trend of current events in this country indicates that the path of freedom is beset with thorns, and signs are not wanting that point plainly in the unhappy direction of slavery. The sages of all times are a unit in declaring that a democracy must be protected against itself if it would endure. It must practise self-restraint, or it will perish. Unless liberty and justice are to vanish from among men, a government of free people must uphold the reign of law against the storms of passion that are ever lashing themselves against it and threatening its destruction. No matter what form government takes, but particularly if it be a democracy, if it stands alone, that is, without an adequate system of legal checks and balances to curb the enormities of majorities and minorities, it soon runs to excess. A reaction speedily sets in, sometimes with surprising suddenness; the pendulum swings to the opposite extreme with amazing swiftness, and some gray morning his majesty, the free citizen, awakes to the melancholy knowledge that within his own lifetime, almost overnight, he has passed from freedom to tyranny.

In our own country there is always a temptation that sheer numbers will exercise a tyrannical control over right and justice, over liberty and conscience, and more than human wisdom seems to be required to preserve the equilibrium. Democracies are always threatened with the loss of their poise and balance; they have perils to confront and overcome no less than States controlled by despots, and from time to time they should give serious

thought to the stream along which they are drifting. The United States affords a striking instance of the incipient decay of democracy, and this in the year of Our Lord 1922. Mr. Volstead, supported by the evangelical Churches that have practically reduced the Ten Commandments to one great effort to control the expensive habits of the male, makes it impossible to get a drink of alcoholic beverage, legally, even on the high seas, at least, under our flag. What though the peace of the country be disturbed, the laws flaunted openly, international amity imperiled, and our maritime future be the price of this intolerant sumptuary legislation? Mr. McSparran, late a candidate for the governorship of the largest State but one in the Union, would make it impossible to smoke a cigar, or even to grow tobacco! Maine forbids by law that ice be served with beverages, even with water. The dour and sour laws of many States and municipalities make it a high crime and misdemeanor to engage in any innocent outdoor athletics on Sundays. A President of the United States in a notable State document endeavored not merely to control our actions, but even our very thoughts, urging that they be neutral! The Attorney-General of the United States denied the right of free assembly and abridged the right of free speech, a policy that has been quickly followed in many States where labor disturbances have occurred. The right of trial by jury has been violated flagrantly in a number of Southern States, where lynching takes the place of the circus as a form of popular entertainment. The three most prominent amusements in America have each of them set up a dictator, with powers said to be as drastic as anything antiquity has to show in the realm of practical politics. The large advertisers practically control a great portion of the public press, the popular magazines, and the news gathering agencies of the country. The State of Oregon invades the hitherto sacred realm of conscience and prevents parents from educating their children according to their conscience. The State of Michigan prevents the teaching of catechism and bible history in the parish schools of that State, and in many other sections of the country wandering birth controllers, 'mid the plaudits of crowd, are gaily haranguing us to make it impossible for future citizens to be born. What tattered rags of liberty are left to us in free America?

The threatened absolutism of democracy in this country runs counter to the famous saying of Christ, three days before He died. When he last visited the Temple of Jerusalem he inaugurated the real freedom of humanity by giving to the civil power a vaster empire than it had ever enjoyed. He then in one magnificently bold sentence, threw about the governments of the earth a halo of sanctity that lifted them to the highest possible pinnacle of reverence. "Render unto Caesar the things that are Caesar's, and to God the things that are God's." Here He proclaimed that States should mind their own business; that they must not interfere with the affairs of

conscience. He taught the sublime doctrine that the civil power should be restrained within well defined borders, and that its proud waves should be stayed before the inviolable citadel of conscience, which is supreme and immune from disturbance. Democracy even in America must hark back to this high teaching of Christ if freedom is to live among us.

The Hopelessness of Christian Unity

HENRY E. O'KEEFE, C.S.P.

THE New York *Times* assures us that the Protestant Episcopal Bishop, of New York, when speaking on the subject of Christian unity, at a joint meeting of the Church Club of New York and the New York Bible Society, announced that invitations have been issued to every Christian communion in the world, both Protestant and Catholic, to send representatives to a "World Conference on Faith and Order," to be held in Washington, D. C., in 1925. The Bishop's hopeful reflection runs in this wise: "Who knows what may come of this attempt, to gather together, to consider religious differences, to begin an approach towards understanding them and above all to express the desire that the Christian Church wants unity?" The Bishop's speech was received reverently, as should be our wont, at every expression of sincere religious conviction. But Rev. John McNeill, the Scotch evangelist, immediately arose and argued that it must be made clear from the beginning that "the Bible only was the basis of all Christian Unity." The *Times* report reads "Bishop Manning thanked the Rev. John McNeill." The humor of this statement may not be apparent to the journalist who detailed it. If it is a correct presentation, then those who for twenty-five years are familiar with the religious movements, in this country, for Christian unity, as I humbly believe myself to be, must regard it with profound sorrow. This sheer lack of correct thought and definite historical knowledge of the things which make the very life of Christianity, have been demonstrated, in every American attempt, for Christian unity. If the Scotch preacher is right, how can the kindly prelate thank him for taking the bottom out of the religious system, which he so splendidly represents? Why thank him for his wanton destruction of the fixed principle of tradition? Why thank him for brushing aside that living and visible organism which logically possesses the Divine right to interpret the Bible, since of itself, without interpretation, it is a dead book?

Just now our hearts are turned to the stricken city of Smyrna which is almost reduced to ashes. It was a prosperous Christian city even in the year 93. Scriptural scholars say that St. John wrote to the first Bishop of Smyrna. It was there, too, that St. Polycarp was martyred, in 155. He knew well those who had seen Christ. He was taught by the Apostles. His appointment as Bishop of Smyrna he received in Asia from the Apostles. One day when walking the streets of Rome he met Mon-

tanus. "Thou dost not know me?" said the heretic. "I know thee well," answered Polycarp: "thou art Montanus, the heretic, the first born of the devil."

This is a time for plain speech concerning heresy and the grave problem of Christian unity. There is more formal heresy and bad faith and sins against the light connected with it, than appear to the casual observer. We mistake weakness and concession for charity and conciliation. It is not true charity nor is it in the spirit of sound Christianity, to exercise a misplaced kindness or to tolerate with polite silence, false views of first principles, deeply rooted in the minds of men who are leaders of the people. Some of these men know the truth and some are not educated. There is sometimes intellectual conviction without the moral courage to accept externally. The traditional clap-trap about Christian unity at so many religious conventions proves that not only is sincerity rare, but that the basic idea which conserves the whole structure of Christianity is very often unknown. Our softness, prompted by fear of belittling or discouraging the aspirations of the devout, towards union with the Holy See, has had in this country, a disastrous religious effect. We shrink from showing with violence the inexorable obligations arising from the majesty of truth. We have not been wise strategists. All central religious authority is being impugned, and we have not marshaled our forces towards the one weak spot. We have forgotten that our Kingdom is taken by violence. He who sins against the known truth or quenches the light of truth in the minds of men is the pre-eminent malefactor of the world. Of old he was imprisoned even by the State and even now we can understand the solid reasons for it. It is more than twenty-five years since I visited Dr. William Barry, the first biographer of Newman. He was then living at Dorchester, a village not far from Oxford. When I arrived he said: "I am sorry you were not here yesterday to hear Lord Halifax tell of his hopes for the Reunion of Christendom."

This same venerable Lord Halifax, now in his eighty-fourth year, has again come forth with what he terms "A Call to Reunion," in which he pleads with touching earnestness for the union of the Church of England with the Apostolic See of Rome. Father O. R. Vassall-Phillips, the English Redemptorist, who has given the matter some study, writes in the London *Universe*, an article two sentences of which we have ventured to quote:

It will seem to be an ungracious, as it must be an unpleasant, task to criticize such a plea coming from such a man at such an hour of his life—a life spent, as all men know, in whole-hearted devotion to God and God's Church according to his understanding of the true meaning of those great words—the Church of God. Yet, unless the most bitter disappointment is of necessity to await those who think with Lord Halifax, something must be said, with the deepest respect for him personally, to show that when he considers as possible any union between Anglicans and Catholics, save on the basis of individual submission to the Holy See, he is living in dreamland and not in the land of reality.

How come?

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The final sentence of this quotation strikes down to the very root of the whole question. There is much confusion concerning the matter in England and the situation here is not in the least any clearer. Indeed it is worse for we have the added misfortune of general indifferentism on the part of the laity. Almost the whole problem has been left to the clergy with the result that for twenty-five years every public assembly convened for the furtherance of Christian unity, has concluded with a resolution something like this: We are all Christian gentlemen and good fellows, going by different roads to the same goal, with God, the Father of all, leading us.

This unreal and inglorious conclusion is arrived at after endless discussions which furnish an opportunity for floods of verbiage which would compromise every principle of historic religious truth. Speeches are made by clergy, insincere and sincere. Some are for modifications of truths which would forever falsify the Church's teaching, truths for which the Saints have shed their blood. Speeches are made by clergy without learning, judgment or character enough to arrive at a sincere conviction, concerning so complex a problem as Christian unity. That comprehensiveness which we totally condemn as a radical defect of the system, because it sacrifices the very existence of truth, is regarded as a quality and a reason for "a glory and a boast." What more common than the belief, so often expressed, that since there is an element of truth in all religious sects, why not have them all one and still believing what they will? This is the comprehensiveness which is so often condemned even by the simple and devout who neither observe nor think. But in distinction to it we are confronted with a Catholic Christendom, in union with the Holy See, strong and imperturbable as truth and exclusive and intolerant of error. "The two principles," says Father Vassall-Phillips, "are contradictory and antagonistic. They will no more mix than water and oil."

Nicholas E. Gonner: Lay Leader and Publicist

ANTHONY J. BECK,

Editor of the "Michigan Catholic."

"DO you know how I would like to die?" asked Nicholas Gonner one day ten years ago as we discussed the passing away of a friend. "In harness, working for the Catholic press," he added, answering his query.

He has had his wish. On December 2, while he was en route to Milwaukee to continue the campaign for a Catholic daily there, his car overturned and pinned him underneath in the icy waters of a creek. According to eye witnesses, he was driving slowly, but the roadway was soggy and very narrow. Death came like a "thief in the night," as Scripture says, but the grim reaper found

him prepared. He was a frequent communicant, and only four hours before his untimely end had attended Mass according to custom.

Though only in middle life, Mr. Gonner had fulfilled a lifetime of service for Church and country. He was the youngest of five children, being born at Cape Girardeau, Mo., July 8, 1870. Shortly afterward his father, Nicholas, who had emigrated from Luxemburg, Europe, founded the *Luxemburger Gazette* and later the *Katholischer Westen* at Dubuque, Iowa. There the son attended the parish school, St. Mary's, and then a college in Luxemburg, traveling in France, Belgium, Germany, etc., during vacations and acquiring an interest in social problems. Before he could take a course in philosophy his father's ill health and subsequent death summoned him to the editorial desk at the age of twenty-two years. His studies were supplemented by extensive reading of philosophical and apologetical works. He was especially fond of the *Stimmen aus Maria-Laach*, now *Stimmen der Zeit*, the Jesuit periodical ranking among the most scholarly reviews, secular and Catholic, in the world.

While Mr. Gonner never laid claim to an elegant style, he wrote with great vigor, often dashing off original and powerful periods. Early in his editorial career he joined the opposition to the Faribault school plan, which was subsequently deserted as unsatisfactory. His ardent advocacy of the parish schools and Catholic institutions of higher learning at times led to hot exchanges with less orthodox editors, and vigorous opposition to what he considered an extreme anti-liquor movement once brought him censure from the late Archbishop John J. Keane; but he bowed gracefully and had many a friendly chat with that kind-hearted prelate afterwards. He lost no opportunity to denounce secret societies forbidden by the Church as foes of God and the Republic, and he continually warned against semi-secret, so called, non-sectarian organizations as the forerunners of religious indifference. For a time he was opposed to the Knights of Columbus but subsequently joined them and publicly acknowledged his error, being given a rousing reception by 1,000 Knights. The incident brought out one of his characteristics, a broadmindedness and humility which led him to publish almost any criticism of his views or actions.

Early in his career Mr. Gonner became prominent in the councils of the federation of Catholics of German descent, the *Central Verein*, which has received high praise from Bishops and Archbishops and Popes as a pioneer in Catholic social service. He was president of this society for several years. At its convention in Dubuque fifteen years ago he, with Messrs. F. P. Kenkel, of St. Louis; Joseph Matt, St. Paul; Mgr. George H. Heer, and others, laid the basis for a comprehensive social reform movement now sponsored by Dr. John A. Ryan, Fathers Husslein and Engelen of the Society of Jesus, Bishop Schrembs, and other prelates. In 1909 Mr. Gon-

ner, accompanied by his wife, headed a pilgrimage of the society to Rome and Lourdes, submitting the organization's social program to Pope Pius X and receiving his approbation in a private audience. In Germany he attended one of the famous Catholic congresses and spent some time at Muenchen-Gladbach, familiarizing himself with the social and economic program of the *Volksverein*. On his return Mr. Gonner unionized the shop of the Catholic Printing Company. Though scoring the excesses of extreme labor leaders, he always championed the workers' right to organize and excoriated what he called the "sins of a godless, liberalistic system of capitalism" that combined with irreligion to generate Socialism and Bolshevism.

With the late Bishop McFaul, Anthony Matre, K.S.G., and others, Mr. Gonner was a founder of the Federation of Catholic Societies, now merged in the National Council of Catholic Men. He also took a leading part in bringing about the establishment of the Catholic Press Association, while the movement for laymen's retreats in this country owes its rapid spread in no small measure to his ardent advocacy. In June, 1910, he was among the twenty-eight men who attended one of the first retreats of this kind in the Middle West. It was conducted at Campion College, Prairie du Chien, Wis., by Rev. Victor Gettelman, S.J., now in Tokyo, Japan. Through the publications under his direction Mr. Gonner carried on a systematic propaganda for these retreats and was a regular attendant every year.

In recognition of his services to the Catholic cause, Pope Pius X some ten years ago conferred on him one of the highest distinctions that can come to a layman, knighthood in the Order of St. Gregory. The Hierarchy recognized his merits when it summoned him with other lay leaders to Notre Dame University in 1919 to confer with a number of Bishops and draw up an outline for certain departments of the Catholic Welfare Council.

But his outstanding service was his untiring work for the development of a more powerful Catholic press. In spite of great obstacles, he brought about the founding of the *Catholic Tribune*, which became a flourishing weekly. He considered the German language journals a means of keeping German-speaking Catholics in touch with Catholic thought while their children were turning to publications in English. After the death of his brother, Lawrence, in 1913, he acquired full control and, with the aid of his brother, John P., the present business manager, assumed a heavy financial burden to carry forward his press development plan by means of more frequent editions. In 1915, with the aid of veteran employes in all departments, he launched a semi-weekly; in 1919, a tri-weekly; and in 1920, the *Daily American Tribune*, the first Catholic daily in the English-language in this country. The veteran editor harbored no illusions about immediate success after the manner of metropolitan secular dailies. His motto was: "Half a loaf is better than

none." He believed in "the humble effort to grow naturally." It was his ambition to organize a movement aiming at the establishment of a string of Catholic dailies in centers of population. If it had been his fortune to launch his pioneer enterprise in a larger center, it would probably have been a big success from the start because of the years of campaigning which preceded it.

Realizing the need of wider local support, Mr. Gonner some months ago took over the *Catholic Herald*, launched last year as the official organ of the Archdiocese of Milwaukee. With the endorsement of Archbishop Messmer, who issued a clarion call for action, a campaign was launched to obtain 15,000 combination subscriptions to the *Herald* and the *Daily Tribune* to enable the transfer of the latter to Milwaukee early in 1923. The Holy Name Society, the Catholic Knights of Wisconsin, and the State league of the *Central Verein* are supporting the movement. Several thousand subscriptions had been received and parish solicitation had just begun when Mr. Gonner met his untimely death while enroute to Milwaukee from Dubuque, where he had been on a brief visit. Indications warrant the expectation that the enterprise will be carried through. Nevertheless, as Right Rev. M. J. Gallagher, D.D., Bishop of Detroit, said in his telegram of condolence: "Mr. Gonner's untimely death is an irreparable loss to Catholic journalism. His deep Catholic faith, his optimistic outlook, his untiring energy and dauntless enthusiasm in the cause of Catholic truth would have given us in time a splendid Catholic press. The Church in America loses one of the foremost champions."

The Hierarchy paid tribute to him at his funeral, Bishop Gallagher celebrating the Requiem Mass and Archbishop Keane delivering the sermon, saying that he had not met any layman in this country who was "so accurately informed on the facts of the Faith."

Among his characteristics was an intense devotion to the Holy See, and he was a close friend of the late Cardinal Falconio and Cardinal Bonzano, Apostolic Delegates to the United States, as well as of many Bishops. Another trait was his love of the Blessed Sacrament. On passing a church he would say: "Let us go in and pay our respects to the good Lord!" He had a habit of making important decisions while kneeling before the Blessed Eucharist during the Forty Hours Devotion. Happily married, he was a boon companion to his six children, the eldest of whom, Anna, aged twenty, unfortunately joined him in a premature death. His home, said Archbishop Keane, "was Nazareth reproduced." When his wife Clara, née Ritter of Burlington, Iowa, died three years ago he sought relief from sorrow in greater devotion to his vocation. At times he had a keen apprehension of coming developments. Thus he refused to buy German war bonds in 1914 on the ground that the purchase of the securities of either belligerent party would be a means of drawing our country into the conflict. In

his dealings with his employes he was more of a comrade than an employer. As a member of the St. Vincent de Paul Society, he often shared a laugh at his own expense for having been imposed upon by beggars because of his kindness.

The Church has more learned laymen, more socially prominent laymen but few, if any, who have labored more indefatigably and risked and accomplished more in the promotion of Christian ideals.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

"The American Jail"

To the Editor of AMERICA:

The December issue of the *Atlantic Monthly* carries an article by Joseph F. Fishman, entitled "The American Jail." It is an interesting article and reads convincingly. Its attack is frontal. There is no subtlety or insinuation about it. You read the article and you come to the logical conclusion that ninety-eight per cent of our prisons are putrid places that civilized communities ought to abolish. Certainly, according to the testimony of Mr. Fishman, there is vast room for improvement. Mr. Fishman, however, seems to be a harp responsive to every breeze that blows. The whispered confidences of a convict touch him to ecstasy. Although his eyes and his common sense may gainsay what his ears hear, nevertheless, he relies mainly on what he hears for his stock in trade. His recent report concerning the "Cut" is still fresh in our memories.

I was greatly surprised when I saw Fishman's article in the *Atlantic Monthly*. Not so many moons ago, Frank Tannenbaum, a Socialist, wrote a series of "padded" articles on prisons for that magazine which were afterwards published in book-form called "Wall Shadows." In these articles, he made several and sundry assertions that stirred up the righteous wrath of a branch of the American Prison Association. One of the members of the Association thereupon undertook to answer Tannenbaum in the *Atlantic*. His article was forthwith returned with the comment that the "pages of the *Atlantic Monthly* are closed to further discussion of prisons and prison affairs." Hence, my surprise when I chanced upon Mr. Fishman's effusion.

I have neither the space nor the time to deal with "The American Jail" adequately. I merely wish to comment on that part of the article in which Mr. Fishman hurls wicked shafts at the Maryland Penitentiary. According to the ex-Federal inspector, Maryland Penitentiary is some "fifty or seventy years" behind the times. He bases his wild assertion on an investigation he made of the institution in the Fall of 1920. Unfortunately, at the time of that investigation, I happened to be in New York and so I had not the pleasure of meeting Mr. Fishman or of verifying his published "facts." I had been connected with the Maryland Penitentiary prior to his visit, however, and knew the former warden and his deputy very well. Mr. Fishman calls this deputy "a pacific weakling of some 225 pounds," and then tells a story that no sane person could possibly believe. I happen to know that this former deputy, though hot-headed and impulsive, was no coward and did not "pummel" prisoners "to his heart's content."

Why did not the former Federal inspector deign to visit the Maryland Penitentiary when he was in Baltimore lately and learn a few facts about the regime that obtains there at present? His article is supposed to be on the American jail of today. He goes out of his way to criticize not a jail, but a penitentiary, as it was supposedly conducted more than two years ago. And he rehearses a very fishy tale, to say the least.

We Marylanders think well of our Maryland Penitentiary, all critics to the contrary notwithstanding. Call it a "hotel," if you wish, nevertheless, it is a penal institution that is conducted along sensible and scientific lines, where most of the various agencies in correcting and reforming prisoners are put into actual practise. The splendid work so ably begun by John F. Leonard, "the warden with a heart," is being courageously continued and improved upon by the present warden and his efficient and genial deputy.

Baltimore.

JOSEPH J. AYD, S.J.

The Juvenile Delinquent

To the Editor of AMERICA:

The scientific investigation of the prison problem indicates that the best efforts of social and welfare workers should be directed to securing such environment and training, both mental and moral, as will nip in the bud the criminal proclivities of the young, the wayward boys and girls of today who may become the adult transgressors of tomorrow and who will thus furnish the supply of inmates to the prisons in the years to come. It is immaterial to this great work of reformation whether the budding transgressor is the product of different causes or not. The method of treatment in individual cases might be varied, but the absolute necessity of applying some adequate systematic treatment is obvious. If the supply of future inmates is diminished by just and equitable provisions of law and the earnest brotherly cooperation of the citizens, the overflow will necessarily decrease and give less concern and we shall indeed rapidly reduce crime to a minimum, and decrease the number of felons now supported at enormous expense.

The policy of the future will be more Christian and scientific in dealing with this class of offenders. It will provide a plan whereby they will be cared for and transformed into useful citizens without the stigma of a court sentence. The methods of the present only too readily sentence the young, with the result that every prison numbers among its population a large percentage of reform-school graduates, men who have become "institutionalized," men educated in all branches and departments of crime, who are practically outside the pale of conversion. This system has been tried and found wanting. After years of failure we begin to realize that the welfare of the individual and community demands that these youthful offenders be afforded every aid and assistance to embrace virtuous lives and that they be confined in the care of the State only as a last resort. The work of public spirited men will be more concerned with these boys who do not enjoy proper home training or advantages or who commit offenses against the order and peace of the neighborhood or who violate the rights of others. Many a boy and young man will be sent along the road to health, wealth and happiness through the medium of brotherly interest and be saved disgrace and positive injury which frequently follows from commitment to correctional schools.

This plan of campaign demands a radical change of method in dealing with the juvenile delinquents. To rescue and restore youthful offenders, not so much by the terms of the law as by the more gentle and effective influence of kind, watchful observation and care, is one of the highest functions of government. The reclamation of the young who are inclined to violate the law is a most noble work which should appeal to every member of the community interested in the public welfare. The methods of the past have in many instances only hardened and converted wayward boys into confirmed criminals. When we undertake to correct and properly direct juveniles along lines of clean, honest living, we are beginning at the right end. The great truth is slowly but surely impressing itself upon the minds and hearts of thinking people, that prevention is better than punishment, better not only in a moral way, but from a pecuniary point of view.

The young whom we have been accustomed to initiate into court-procedure for a trivial cause, which is the beginning of most criminal careers, and to sentence to truant schools and reforma-

tories, are recruited from badly damaged homes wherein there is a total absence of proper training and religious instruction. These children are not educated or trained to understand and appreciate their individual relationship and personal responsibilities, but rather how to avoid them. The confinement of this type during sentence in a public institution exposes them to the fearful liability of being still more thoroughly corrupted by contact and association with others more experienced and vicious than themselves. If the strong arm of the law would only reach out and make itself felt by the careless and neglectful parents, rather than the children, for this class of parents are the real offenders, we would accomplish something worth while; we would dam the river of supply in one of its sources.

Charlestown, Mass.

M. J. MURPHY,
State Prison Chaplain.

Why So Few Converts?

To the Editor of AMERICA:

I have been following with a great deal of interest the discussion in AMERICA under the heading "Why So Few Converts?" I had a personal experience a short time ago which may perhaps serve in part to answer the question.

One of my friends and clients is a Protestant of a very high type and character. He does not attend church, but he is interested in the question of religion to a much greater degree than the average man. In the course of a conversation one day, he told me that his principal objection to the Catholic Church was that its members were to a great extent ignorant, not only from a general educational standpoint, but moreover ignorant of the religion which they themselves practised. He felt, therefore, that they attended Mass as they did, because they had been trained and brought up to go to it and not because they either knew or realized the various doctrines which the Catholic Church taught.

During the discussion which followed, I explained to him some of the teachings of the Church which he was disposed to criticize. When I got through, he was silent for a while and then said: "L—, you are the only Catholic I ever met in my life who knew enough about the Church to discuss it intelligently and answer my questions." I told him that he was quite mistaken and that every Catholic could tell him exactly what I had done. He then told me that he had asked some of the questions of another Catholic whom I knew personally, a boy who was graduated from a Protestant college, but who practises his religion faithfully and well. It appears that this particular Catholic whenever asked any questions about our religion always told my friend that he did not feel able to discuss it and suggested that the matter be taken up with a priest. This and similar experiences led my friend to believe that almost without exception Catholics do not know just what their religion means and merely practise it because they have been brought up to do so.

It appears to me, therefore, that perhaps one of the reasons why there are so few Catholic converts is because so many of us are reluctant either from embarrassment, lack of confidence or other reasons, to discuss or explain the Catholic Church to anybody, but have a tendency to refer inquiries to the priests themselves, a practise which invariably tends to create the impression that it is only the priests who know what the Catholic Church teaches and that the members themselves are either ignorant of the teachings or else that the teachings are so difficult that they cannot be understood by the average mind.

New York.

L. C. H.

To the Editor of AMERICA:

In connection with this really important question, may I be allowed to quote two lines of a private letter received from a distinguished ecclesiastic lately arrived in this country and representing the extension work of Holy Church in the Orient under authority from the Apostolic See. He said: "The return of the

Greek Orthodox Church is certain if God give the material assistance for schools, etc., etc."

Never were the times more propitious for the "conversion to Unity" of the Orthodox of the East than now, and no conversions could count for more, under God, than theirs. Not only has a distinguished diplomat asserted that the solution of political questions in the Orient would be found in the return of the Orientals to the Unity of the Apostolic See, but there is every assurance, particularly under present world conditions, that such return would work wonders towards bringing the "other sheep," the children of the sixteenth century breach back to the true Fold.

The best answer to the above question so often asked, as I take it, will be found in supplying speedily and effectually an answer to a better question: Why So Many Conversions? For this is the question which, when it begins to be asked, will enkindle a fire with a world wide illumination that will give light to the Gentiles, glory to Israel and exaltation to our Holy Mother, the Church, as the pillar and ground of the truth. The Age of Faith will return in greater, even world wide measure, and even the thirteenth century will have to take second place among the great centuries.

His Holiness, Pius XI, said at the beginning of his Pontificate. "America is the future," meaning, as we have come so well to know, that the time has come for the Occident to pay back its debt to the Old World. We pray continually for the glory and exaltation of our Holy Mother, the Church, but here and now is the time to gain God's respect for our prayers by doing something very practical throughout this land by aiding the Holy Father and his representatives in Constantinople to raise the funds necessary to insure the return of the Orientals. The money that would go to shows and luxuries in a week would be sufficient to change the history of the world in the next twenty-five years. Advent bids us awake from sleep, and not only pray, "Thy Kingdom Come," but do something very practical to hasten the accomplishment of Our Lord's prayer, "That they all may be one." The most evidently practical way in which to accomplish this is to stir up the hearts of our people to give liberally to the Million Dollar Fund being raised in this country for charity and mission work in the East by Monsignor Barry-Doyle who represents Bishop Calavassy of Constantinople, the Most Rev. Isaias Papadopoulos, Assessor of the Sacred Congregation "Pro Ecclesia Orientali" at Rome as well as the Holy Father. Let many converts be our answer to "Why So Few Converts?"

Garrison.

J. A. M. RICHEY.

To the Editor of AMERICA:

Apropos of the discussion in your correspondence columns on the subject of "Why So Few Converts?" one may with due reflection consider whether there is not a type within the Church which we are inclined to describe as the Catholic pharisee, and which has much to do with keeping away many souls struggling toward the light, outside of the Church.

First in the natural order of things comes this "good Catholic's" attitude of mind towards those who are still neophytes in the Church. He is continually extolling his good fortune of "having been born," as he says, "in the Faith." So persistently is this statement reiterated that finally one who has not shared in so kind a fortune is driven to wonder whether his good confessions and well meaning spiritual guides have not misinformed him, when instructing him that the "laver of regeneration" was the means of birth into the Church rather than the accident of birth in the physical course of nature.

Then too, one cannot but remark the general stand on the part of average Catholics toward reading the Sacred Scriptures. Little avails it for the Chair of Peter to exhort the Faithful to search the Scriptures and the reverend clergy to attempt to infuse the Gospel and Gospel principles into their people. The exhortations go for the most part "in one ear and out the other," while Bibles

continue to gather dust in so many Catholic homes, but the racy modern magazine of a pagan age and the best seller hold sway over the Catholic reading mind. Too many neglect to glory in one of the most precious jewels Christ placed in the diadem of His Bride, for use as well as for "glory and beauty," the Sacred Scriptures.

Last but not most important of all, for it concerns the greatest of all Catholic principles, that of obedience, is the frequent disregard of the sacred liturgy and the ecclesiastical seasons. A saintly Pope, desiring as the Servant of the Servants of God "to restore all things in Christ," put forth a decree which would give back to the people their rightful place and share in the worship of the Church, coupled with their heritage of Church music, Catholic in both spirit and in truth. What is its effect, how received, how carried out? How many indeed make an honest attempt to give back to the Faithful the precious liturgical heritage which they enjoyed and participated in up to the time of an essentially pagan and falsely so called "Renaissance"?

Advent and Lent, as far as any fasting and mortification go, are hardly taken seriously enough. A couple of extra services are sandwiched in by some people between trips to the movie, drama or opera, and their practical observance seems to end there, for them. And the clergy for the most part are apparently content to get the people when they can. If your convert dared speak or ask concerning these things he would be met by further expressions of zeal and affection for the Church, with the excuse of circumstances, and above all a patronizing attitude towards any who seriously attempt to follow the spirit of the Church in her drama of the Christian Year, as being persons eccentric and a little bit dangerous. Fortunately we can always seek refuge in the great outstanding facts, that Christ is Christ, Peter's Throne His earthly seat of authority, the Faith His creation, and the Church His bride and the keeper of the Faith, regardless of the attitude here described and too greatly prevalent to the detriment of many souls recently within and to many more still without the walls of the City of God.

Cranford, N. J.

W. F.

[This correspondence may now cease. A letter in the issue of November 25 was signed Philadelphia by mistake; the church referred to, is not within that diocese.—Ed. AMERICA.]

Labor Needs Education

To the Editor of AMERICA:

In the issue of AMERICA under date of November 25 there appeared a communication by Milo Tennesen anent the educational needs of labor, "Labor Needs Education." The writer boldly presumes to oppose the sound views of J. B. Culemans, as set forth in his able and efficient article, under the same title, in AMERICA for November 4.

Mr. Tennesen tells us that "it seems rather paradoxical to say that the present laborer needs education, when never before has he been given the opportunities of education, that are given him today." But merely to adduce the fact that the door of opportunity has been swung open more widely to the laborer of today than of any other age, most certainly and logically will not warrant the conclusion that labor is sufficiently educated, for daily experience furnishes ample proof that the presence of opportunities for acquiring knowledge by no means implies the employment of such opportunities; much less the acquisition of knowledge, and this is most clearly true of the average laborer of today. The seeming paradox vanishes and dies under the glaring light of facts, and the crying demand for educated and better educated labor echoes more loudly than ever, for, as Dr. Culemans truthfully declares, "much of our discontent and strife proceeds from lack of knowledge or from misunderstanding. And that much at least can be removed by education, leading to a better grasp of common social needs and aims."

It is true that "history tells us of a time when the laborer was deprived of the fundamentals of education but was still able to

love his work and erect edifices that are the pride and admiration of Europe." But does that fact cause the educational needs of labor at the present time to "seem paradoxical?" Far from it, for when one turns back the pages of history and views labor as it existed in the halcyon pre-Reformation era, noting well the economic and industrial systems then in flower, and also the circumstances and conditions, not only of time and place, but particularly those under which the laborer of that less complex and happier age lived, moved and labored, one will behold conditions as far removed from those of the present day as earth from sky. Mr. Tennesen has evidently erred in viewing labor's conditions and needs for four or more centuries ago from a present day standpoint and with twentieth-century eyes.

It is difficult to imagine just when, how and why, a laboring class or any other class or person, for the matter of that, "admitted to the refined arts of readin', writin' and 'rithmetic," the mere fundamentals of education, can be styled educated. Education of that type can do but very little in warding off "industrial upheavals and strikes." Something above and beyond the three R's is of paramount necessity, and this something is clearly stated by Dr. Culemans in these words: "The future of the labor movement lies in greater intellectual enlightenment among the rank and file of laborers, and a much more thorough understanding and application of the principles of morality involved in labor questions, labor strikes, and wage issues." Truly, labor needs no more education to carry on protests as they have been carried on in the past, but it does need, and emphatically needs, "more education to carry on these protests" intelligently and justly, and Dr. Culemans rightly says, "the rank and file of labor can do much to lift the strike above the level of a savage private quarrel with the capitalist, when they have knowledge and justice on their side."

Give the laborer all the education possible and he will rise above the "seven o'clock rank and file" in this at least, if the education be the kind advocated by Dr. Culemans, that he will be "in a better position to defend his rights and to claim just wages without taking advantage of emergencies to extort excessive pay." "The greater his enlightenment concerning the causes and probable results of a strike, the less frequently will he fall a victim of unscrupulous leaders who sell themselves and their men." Neither can it be said in justice to labor that "with all the education possible" the laborer will arrive at such an untoward realization of his position that "he will employ more refined ways of obtaining justice," nor does it in any manner follow that "these ways are nearly always diabolical, merely because of their refinement." Facts have proved otherwise.

Finally, to say that "education and religion will never rescue him from this system that was born of the Reformation" is to utter a prophecy that may or may not be realized. If the education, however, be the kind that Dr. Culemans showed, without the shadow of doubt, to be the great need of present day labor; if the religion be that religion which alone teaches the pure doctrine of Christ, that religion which alone has been Divinely preserved intact, uncorrupted, unchanged throughout the ages; if that type of education and that type of religion "take hold of the heart of the laborer" and the capitalist too, then education and religion not only can, but will "rescue him from this system that was born of the Reformation." The only reason why this effect has not been accomplished ere now is due to the fact that neither capital nor labor has allowed either of these two potent factors, particularly the latter, to take hold of its heart. Thus both the man and the system are in dire need of reformation in a most generous measure, and this reformation can and will be attained, but only by a return to Christ and to Christianity whose saving doctrines and life-giving principles alone can solve and cure every evil or problem of any age or clime, be it industrial, economic, social, religious or moral.

Milwaukee.

B. J. R.

AMERICA

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The Divine Child

THE wonder of Bethlehem is renewed once more. Bedded on the manger's straw, by His Virgin Mother's hands, the Divine Infant lies. Bowed in hushed adoration Joseph kneels at His side, while the Angel song again resounds: "Glory to God in the highest, and on earth peace to men of good will."

He is come unto His own, but of His own how many will receive Him? Yet nothing is so greatly needed by the world today, in its individual lives, in its social relations or in its vast and far-reaching international policies, as the lesson of the Crib of Bethlehem and the love of the Christ Child poured out into the hearts of men.

What precisely is the fault of our age, if not its vaunted self-sufficiency? Men have mastered the air, they have chained the lightning, they have all but annihilated space in the rapidity of their communications, and now, like the builders of Babel, they fancy that they need not God. But even as their towers were rising into heaven the confusion of tongues seized upon them. Nation fought against nation, class against class. The science which they believed they had made the slave of their will was turned to their own undoing. Never was the pettiness of all things human more plain, nor the helplessness of man when trusting solely in his own wisdom, prowess and skill more patent. And the end is not yet, for the brooding clouds of evil, of racial hatreds and international discord never hung more gloomily over the length and breadth of Europe than at the present hour.

Yet through them all the Christmas star is shining. Christ has come. Again the Babe of Bethlehem stretches out His hands in love and brotherhood that all may sweetly be united in Him. Childhood is the world's sovereign peace-maker. There is no remedy for the world's evils so sweet and easy as the lesson to be learned

at the Crib of Bethlehem. Here let men cast aside their foolish pride of intellect; their empty vaunt of science and of learning that astounds the ignorant and makes the judicious grieve; their hatreds and racial rancors and that inordinate desire of riches which the Apostle tells us is "the root of all evils."

What indeed could be further than these things from the Divine humility, gentleness, love and self-chosen poverty of the Christ Child? Yet unless we ourselves become as little children we cannot enter into His heavenly Kingdom. Such is the condition He Himself has placed. Heaven's gates, an old English poet beautifully wrote, are lowly arched and the humble of heart alone can ever hope to enter there.

Humility of heart, poverty of spirit, abounding faith, trusting confidence, purity in thought and word and deed, and above all things else a love embracing all mankind, a love that knows no limits of race or class or nation, such are the gifts the Christ Child brings to us. With these in our souls we shall again possess the golden heart of childhood. Sturdy men and sterling women, who dare fight and die for principle, we shall yet be glad with all that sweet simplicity of children which holds in thrall the heart of God.

By such as these only can the world be saved today. Its vaunt is hollow, its pride is folly, its science has but scratched the surface of God's world of wonders, its philosophy has not begun to penetrate into His mysteries, its futile votaries pass like the grass that withers and the flower that fades. But here, at the Crib of Bethlehem, let men find all that they so greatly need: truth, wisdom, love and happiness, and as the source of all and the end of all, God Himself become a child for them. There, in that Babe of Bethlehem, will they find the solution of all the problems that have vexed the world and have disturbed their souls. The Divine Child shall lead them.

Lincoln and the Ku Klux

IN the trying days which preceded the organization of the present Republican party, a young man in Illinois, by name Abraham Lincoln, was asked to define his political position. He found the question somewhat difficult, but in one point at least, his answer was clear, and he gave it in 1855, in a letter to an intimate friend, Josua F. Speed. As it is peculiarly apposite in these days when the old "Know-Nothing" bigotry is revived, it is here quoted:

I am not a Know-Nothing; that is certain. How could I be? How could anyone who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it, "all men are created equal except negroes." When the Know-Nothings get control, it will read, "all men are created equal, except negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy. (Quoted from "Lincoln's Speeches" I, 218, in Levy's "Lincoln, the Politician," p. 185.)

As Mr. John B. Kennedy has recently shown in *Columbia*, quoting from a letter written him by Lincoln's son, the Hon. Robert T. Lincoln, the charges that Lincoln wrote and spoke against the Catholic Church and the Jesuits cannot be sustained. Writing in the *New York American* for December 12, Miss Ida M. Tarbell, whose knowledge of Lincoln's private and public utterances is probably unequaled, gives the same testimony. Nowhere in Lincoln's published works is there a line which can afford any comfort to the modern revival of the "Know-Nothing" movement. On the contrary, his refusal to give it any countenance, at a time when lesser men found it an aid for political advancement, coupled with his open denunciation written in his letter to Mr. J. F. Speed, shows beyond doubt what this great American would have thought of the Ku Klux Klan or any similar organization. He would denounce it, as he denounced the "Know-Nothings," as an association for the promotion of hypocritical despotism.

Violence and Civilization

THE criminal situation in the United States, as far as crimes of violence are concerned," reported a special committee of the American Bar Association, on August 10 of the present year, "is worse than in any civilized country. Here there is less respect for law." In line with this report is the annual statistical study on murder in the United States, submitted on December 7 by Dr. F. L. Hoffmann. Dr. Hoffmann's figures show a marked increase in this crime in the last twenty years. In 1900, the rate per 100,000 of population, was 5.1. In 1921, it was 9.3. Of twenty-eight large cities, seventeen show an increase over 1920. Memphis is at the head of the list, and Hartford at the foot, with respective ratings of 56.8 and 1.4.

Before suggesting a remedy, Dr. Hoffmann strives to find the causes of this extraordinary lawlessness. Among the first, he places the fact that in most parts of the country the restrictions upon the sale of firearms and poisons are practically non-existent. Next come the featuring of murder cases by the newspapers, and uncensored moving-pictures and detective stories, which explain the methods used by criminals and often suggest the ease with which the criminal can escape all penalties. Finally, there is that crying evil, the failure of juries to convict. Dr. Hoffmann believes that these causes can at least be checked, if not removed, by suitable action on part of the States and the Federal Government. No doubt, a proper administration of the law in all parts of the country would do much to relieve us from the unenviable position which we now occupy among civilized peoples. But the real remedy is not to be found either in statute law or in a more equitable administration of law. So far as the law is concerned, small fault can be found with the cities of New York and Chicago. Nor can it be seriously contended that in neither city the public authorities have been remiss in prosecuting

crime. Yet each city shows a steady increase in the number of homicides in the last ten years. In Chicago, the rate rose from 9 in 1915, to 10.7 in 1920 and 11.8 in 1921. For New York the corresponding figures are 5.9, 5 and 6.2.

"At the present time," writes Dr. Hoffmann, "murder prevails in this country to an extent unheard of in the experience of civilized mankind." The indictment should make us hang our heads in shame, for it can be sustained. But where is the remedy? Not in more law, but in more religion. Our statesmen are gradually veering to the view, so eloquently proposed in the Encyclicals of Leo XIII, and more recently in the letters of Benedict XV and Pius XI, that a lasting international peace can be secured only when the nations return to the teachings of the Gospel. What is true of international peace is equally true of domestic concord and harmony. But we are not training a generation of men and women who obey not out of fear of the State, but from respect for the law of God, when the vast majority of our children are educated under a system which professes that neither the school nor the State can have any real concern with religion. Religion, pure and undefiled, is the remedy for our social evils, and to put religion into the heart of the child is the first step toward the removal of that indictment which now stamps us as a lawless people.

"Nation-Wide Scandal"

LAST May, a State official of some prominence, was entertaining a friend in his suite at a New York hotel. On the table before them were several bottles. Each was somewhat depleted, and by that token, the time for reminiscence had arrived. "Well," mused the softened official, more or less correctly, "for bringing that 'stuff' from my home into New York, I am a criminal. I am a violator of Federal law. I ought to prosecute myself. If I should be arrested on my way home, I run the risk of a term in the penitentiary. And all, just because I wanted to be sure of having a drink. Funny, isn't it?" And the official went on to detail similar violations of the law. They, too, seemed "funny," until he recollected that the law-breakers were young men, almost boys, and young women whom, until a few years ago, he had regarded as "little girls." "There was a time," he commented, "when even the 'hard-boiled' would think twice before running afoul of a Federal statute. Now even our boys and girls think that violation of this law is a good joke. I wonder how much respect for any kind of law they will have after a few years?"

What was thus said, *sub rosa*, is now said in the open. Many State governors have protested against the wholesale violations of the Volstead act, and in his recent message the President of the United States wrote that these violations "savored of nation-wide scandal." The question, and it is indeed a question of serious import, is how this "nation-wide scandal" can be destroyed.

By their oath of office, the President and all public officials, whatever their personal opinion of a given law, are bound to insist that it be observed. If they conscientiously believe that the ordination is unjust, they cannot, indeed, enforce it, but they can resign. It is within the power of the people to repeal any law whatsoever, and courts are established to annul laws which are unconstitutional. But no official is authorized to annul a law or to declare that it is not binding upon a given group. It is true that discretionary powers are given him, since he is something more than a mere machine, but these powers do not include the power to dispense or the power to annul. Should an official find that the enforcement of a law violates his conscience, all he can do, failing relief by the courts and the legislature, is to resign.

Yet millions of Americans are beginning to doubt whether a strict enforcement of the Volstead law is possible. It is to this fact, probably, that the President refers

when he states that only a persistent and consistent policy law-enforcement will indicate what changes, if any, may be necessary. There can be no doubt that an enforcement, such as the President indicates, would show the need of change. But, in view of the Eighteenth Amendment, is any substantial change in the Volstead act possible? On the other hand, is it possible to amend or recall the Eighteenth Amendment? If the President insists upon his policy, we may yet come to the absurd condition predicted some years ago by AMERICA, when half the citizens of the country will be told off to secure the observance, by the other half, of the Volstead act. Whatever the future may bring, the Eighteenth Amendment should teach us the folly of transferring, in utter disregard of the principles of the American Constitution, control of matters which the States are competent to regulate, to the Federal Government. The first great experiment has resulted in what savors "of nation-wide scandal."

Literature

The Christ-Child Test of Literature

THE influence of the Christ-Child on painting was tremendous and lasting. A history of Christian art could be written around the Madonna, and the subject has attracted the notice of many writers, indexed in art libraries. Alice Meynell has treated the subject attractively and with her studious insight in the "Children of the Old Masters." In the Catacombs, Christian art felt and portrayed the Divine Child and His Mother. Byzantine ornamentation and mosaics gave the Child a rigid majesty which veiled His winsomeness, but the master painters came closer to childhood and brought Madonnas from the walls of crypts and of cathedrals to the devotional shrine and the chapel, making the Child less architectural and more natural.

In literature the Christ-Child had equal influence until Puritanism tried to remove Christmas from the calendar. Drama originated in the liturgy of Easter and of Christmas, and although Holy Week was more elaborate and in substance more dramatic, Christmas to Twelfth Night, offering more incentive to play and song and more holidays, exercised a larger influence on the stage. In lyric poetry at the beginning of the sixth century we have already the familiar, intimate and loving contact with the Christ-Child, which finds its latest expression in Thompson and Tabb. St. Ita, the Irish saint (480-570), is of their faith and tenderness in the song to "Isucan," "Little Jesus":

Jesukin
Lives my little cell within
Jesu of the skies who art
Next my heart thro' every night.

The bambino shines through medieval song in Adam of St. Victor and in other writers of prose. The Catholic writers of the Renaissance celebrate the same theme in the revived meters of classicism. Sarbievius, the Jesuit lyricist of Poland, is full of the Christ-Child, and in his well known lines "To the Violet" he calls upon that "dawn of spring" to crown his "Little Lad" with his flowers in place of the gold and gems and purple which weighted the Infant. Sarbievius was doing what the painters did, discarding the Byzantine ornament and conventionality for nature.

Test Puritanism with the child and it fails; test it with the Christ-Child, and you will get the ponderous Hymn to the Nativity of Milton, an imperialistic ode which must have gladdened Cromwell. No familiarity there, no mirthfulness, no Jesukin with violets for crown jewels, not even Byzantine immobility. Milton does not even doff the helmet of war, as Hector did; no, he sees

from Juda's land
The dreaded Infant's hand;
The rays of Bethlehem blind his [Osiris'] dusky eyes.
. . . Our Babe to show His Godhead true
Can in His swaddling clothes control the damnéd crew.

A Prince of Peace indeed with a mailed fist! Merry medieval England would not recognize Jesukin in Miltonic panoply. Fortunately for art it had attained excellence before the Puritanic blight fell upon the world, but for literature in the English language we must wait until the nineteenth century to see the child come to its own. Wordsworth attempted a revival of Plato's philosophy and found immortality, if not familiarity, in childhood when he wrote his "Ode on the Intimations of Immortality." Wordsworth took a more fruitful lesson

from the Greeks when he went back to nature in other poems to study childhood. Even before him, Blake, painter and poet, influenced no doubt by the traditions of painting, began to see the heart in childhood. The interminable moralizing stories of Ann and Jane Taylor and of Elizabeth Turner, which date from this time, are heavy with grown up condescension. E. V. Lucas would have done better to republish in his "Book of Verses for Children" the graceful and humorous lessons of the Greek fables than perpetuate Taylor and Turner.

After Wordsworth we see the child *motif* gradually taking a larger place in the literature of England and America. Despite Francis Thompson's vigorous effort in his famous essay, he has not succeeded in making Shelley pass the child-test. Shelley had no faith, no humility, no humor, no real tenderness, and even granting him the dreaming power of childhood, which in Thompson's essay is largely a reflection of Thompson, Shelley had not the heart of a child to enter into the Kingdom. Walter Scott's friendship for Marjorie Fleming shows that the great poet and novelist had the necessary qualifications, but no performance comes now to mind except a lullaby and the glorification of merry England at Christmas. Swinburne glimpses gleams of a baby's pink toes and lists to low laughter of mouths of gold. The child is picturesque for him. Moore, Byron, Browning, for different reasons, fail in the child-test. Tennyson touched the surface, although in the "Princess" he came close to the mystery. Patmore, uxorious and paternal, came closer and even touched the depths of the child in "Toys." Longfellow and Whittier were of the same school.

It was Stevenson in a "Child's Garden of Verses" who brought back into poetry, as Lewis Carroll did in prose and verse, the natural child that Homer saw through nature, and that painting discerned in the Babe of Bethlehem. Humor, imagination, sympathy, these were the factors which discovered the heart of childhood for our modern world. Barry and Belloc in England, Eugene Field and Reilly in America, Earls and "Tom" Daly and many others have furthered the discoveries. There is no hope for the child in the "New Poetry," which takes itself too seriously. Who would hold up the world if the "new poets" started in to mind the baby?

One more element was needed, and sorely needed, to enter fully into the mystery of the child. That element is faith. Evolution looked on the child as an epitome of its theory; pedagogy plotted out, weighed and measured the child and drew up formidable statistics; eugenics faced the child as though it were a dire microbe, source of poverty, ignorance, bootlegging, war, pestilence and famines. The modern child had and still has before it a dismal prospect. It is the camping ground of the specialist, the experimental laboratory of the theorist, and the peculiarly delectable victim of physical and moral vivisectionists. Faith must save the child, faith in the Babe of Bethlehem. Tabb and Thompson had that faith. They

are the counterpart in literature of a St. Anthony or a St. Stanislaus in life and art. They play with the Child Jesus. Isucan has come into His own again. Tabb sings in "Out of Bounds":

O comrades, let us one and all
Join in to get Him back His ball!

And Francis Thompson with medieval intimacy asks in "Ex Ore Infantium":

And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?

"Look for me in the nurseries of Heaven," said Thompson. He will surely be at home there, and Tabb and many another will be with him.

FRANCIS P. DONNELLY, S.J.

BONNIE BETHLEHEM TOWN

There was mony a bonnie town, m' laddie,
And mony a bonnie sicht,
But nane sae fair in a' the world
As Bethlehem Town tha' nicht!

The heart o' the moon was fu', m' laddie,
As it gaed across the sky,
Save when it was hid by the shadow
Of angels passing by.

And ilka cloud hid its face, m' laddie,
And ilka star knelt down,
As He crossed the purple gates o' the nicht
On His way to Bethlehem Town.

The flakes o' snaw were the tears, m' laddie,
Tha' fell frae the angels' eyes,
Who, leaving Him here, maun gae awa'
To a lonely Paradise.

The flakes o' snaw fell fast, m' laddie,
And the wintry blasts blew wild,
But na' a roof to cover the Maid,
And na' a crib for the Child!

The wintry blasts blew wild, m' laddie,
And the snaw-flakes didna' care,
Like the great cold world tha' found Him,
And left Him lying there.

He gie us all His heart, m' laddie,
A balm to heal our woe,
The godliness o' a little child,
And the luveliness o' snow.

He gie us all He had, m' laddie,
Who came frae up abuve,—
A wee bit o' joy, and a wee bit o' pain,
And the tears o' a mother's luv!

The boon o' a mother's luv, m' laddie,
And the boon o' a mother's tears,
And the boon o' a mother's cannie hand
To take us down the years.

The cave tha' nicht was the world, m' laddie,
And the manger the heart thereof,
So, coming frae God, He lay there
And filled it fu' o' luv.

And sae He lies the nicht, m' laddie,
And wilt na' ga' away,
But waits as He waited for mony a year
On ilka Christmas Day.

And sae He lies the nicht, m' laddie,
And sae will lie for aye,
To hear but a prayer frae you and me,
As we gae passing by.

To wash awa' our sins, m' laddie,
And gie us a golden crown,
An we but gie our hearts to Him
In bonnie Bethlehem Town.

WILLIAM F. McDONALD, S.J.

REVIEWS

George Washington. By WILLIAM ROSCOE THAYER. Boston: Houghton Mifflin Co. \$3.50.

Mr. Thayer says in his preface, "this book aims only at giving a sketch of George Washington's life and acts." Yet he has given us not only a clear picture of the life of Washington but also a very readable history of the times which changed the English colonies into the United States of America. The author has succeeded in the more difficult task of doing for Washington what he has already done so well for those men of our own generation, John Hay and Theodore Roosevelt, presenting him not as a mere vague historical figure, but as a living human being. His quotations from the letters of Washington are frequent and pleasing, revealing to us as they do the real man. The book is interesting, accurate and instructive.

L. A. D.

The Kaiser's Memoirs. By WILHELM II. New York: Harper and Brothers.

"What would happen to the Kaiser if he came back to Berlin?" I asked a Catholic carpenter near Potsdam some weeks ago. "What would happen?" he echoed. "I think—I think—what you call it?—what you call 'lynching' would happen." The fate which the carpenter of Potsdam allotted the Kaiser is reserved, I fear, for his Memoirs. There is no bitterness in them, and not much recrimination; interesting they are, too, to a certain point, yet a point soon reached; but whatever they may be, history, they assuredly are not. At best, they record no more than Wilhelm's impressions of men and events, and sometimes only his memory of an impression. For instance, his recollection of an interview with Monsignor Pacelli, Papal Nuncio, at Munich, is set forth at some length and in detail, but it has been denied authoritatively by the Catholic review, *Germania*. If a witness is one who knows, and truthfully tells what he knows, the former Kaiser is a poor witness. No aspersions need be cast upon his veracity, but there is no escape from the conclusion that he occasionally deals in second-hand knowledge. Again, his confession that since he has not been able to consult documentary sources, he must often rely upon his memory, does not serve to awaken confidence. Although Wilhelm II has only made another contribution to the archives of near-history, he has done no worse than a dozen other writers of war-books. He has liberated his soul; which is probably all he ever intended to do, and a soul-liberation, while it may not add much to our knowledge, always captures our attention. Fifty years had to elapse before the North could be brought to understand that Jefferson Davis was not a fiend incarnate, and that in devotion to high ideals Lee stood on an equal footing with Lincoln. As another winter of starvation draws near, stricken Europe again asks what all the fighting which began in 1914 was about. Perhaps by the year 2020, some old Kaspar may be able to answer the question. But hardly before. At any rate, the Kaiser has not answered it.

P. L. B.

Educational Sociology. By DAVID SNEDDEN. New York: The Century Co. \$4.00.

Dr. Snedden of Columbia University has prepared a book primarily intended by him for teachers, or for such as are completing their course to enter the teaching profession. The problems confronting them are approached by him from the sociological aspect. Although the book itself comprises almost 700 pages it is intended rather to unfold the subject before the reader in a general way than to exhaust it. "Educational Sociology," says Dr. Snedden, "though in a sense a juvenile science, is already too comprehensive to admit of successful compression into a single textbook, at least if any of its flavoring juices are to be preserved."

Sociology, defined as the science that treats of the social relations of human beings, is a vast field with countless possible divisions of sub-sciences. Education can evidently be viewed as a gigantic social process. So on the other hand every social group is in a certain sense an educative group. Again from the differences of heredity, environment and opportunity, which are social factors, flow differences of educational programs. Thus it is clear why portions of this book differ little from a volume on sociology, and others may seemingly lose sight of everything except the educational development in question, entering into the interminable details of natural science study, of civics, of the graphic and plastic arts, of music, of vocational guidance and similar subjects. There is in brief an endless variety of both sociological and educational themes and data touched upon and arranged under various headings. Like so many sociological writers, the author takes for granted man's "anthropoid and primitive human conditions" in which he is thought to have probably lived in small groups for hundreds of thousands, if not for millions of years. Yet these matters are not in general obtruded on the reader.

J. H.

From Printer to President By SHERMAN A. CUNEO. Philadelphia: Dorrance & Co. \$1.75.

What Prohibition Has Done for America. By FABIAN FRANKLIN. New York: Harcourt, Brace & Co.

One of the most serious problems to be faced by our President is that of the outspoken lawlessness of the general citizenry of America due to the Eighteenth Amendment and its interpretative Volstead Act. About the man on whom this and other weighty responsibilities ultimately devolve, we have only one small book of biography. Yet this tells us a deal about him and makes us have high respect for the personal character of the simple, straightforward, straight-dealing man who bought the *Marion Star* years ago, when it was practically defunct and made it a reputable paper whose "Creed" was beneficially broadcast a year or so ago. We may not agree with Warren Gamaliel Harding in all he says and does, but we feel we are in the presence of an old-time American when we read:

I believe in prayer. I believe in prayer in the closet, for there one faces God alone. Many times the outspoken prayer is only for the people's ears. I can understand how the prophets of old in their anxieties, problems, perturbations and perplexities found courage and strength when they gave their hearts to the great Omnipotent in prayer.

The second book under review is a spirited presentation of current conditions in America. The author outlines his position plainly in the foreword, for in speaking of the wide-spread violations of the liquor laws on the part of the people, he says: "They [the people] are as good as we have, or can ever hope to have. The thing to do is to find out what is the matter, not with the law-breakers, but with the law." He then proceeds to show that the Amendment is "a deadly blow at the heart of our Federal system, the principle of local self-government," an "injury . . . inflicted upon the States as self-governing entities." He tells of

the "flagrant disrespect for their own creation" on the part of Congressman. He writes angrily at times, but it is the anger of a man who sees the Constitution and his American heritage degraded by the "crusading frenzy" of reformers. Mr. Franklin has written a stimulating book that the "drys" would find hard to answer.

F. P. LeB.

Dramatic Legends and Other Poems. By PADRAIC COLUM. New York: The Macmillan Co.

This latest volume of Padraic Colum is divided into three parts: the first called "Country Songs"; the second, "Creatures and Things Seen," and the last, "Dramatic Legends." All three sets of poems show no amateur, but a skilled craftsman with an inborn sense for poetic values. Yet nothing in any of them is very startling, certainly nothing greatly inspired. This reviewer kept saying to himself constantly as he read them: "What a pity! What a pity! Colum can do better than that!" Still Padraic Colum could never write a volume of poems without giving some proofs of his vigor and power as he does in "The Humming Bird" or in another poem called "The Vultures," which ends this way:

Impure, though they may plunge
Into the morning's spring.
And spirit-dulled, though they
Command the heavens' heights.

Angels of Foulness, ye
So fierce against the dead!
Sloth on your muffled wings,
And speed within your eyes.

It is a pity, too, that he did not hold throughout to the real language of the Celt, a diction that is so loftly and sacred and sometimes prophetic. A poet of Colum's type whose race and whose ideals are essentially spiritual, has not very much to gain from hobnobbing with American impressionists and yielding to their cheap standards.

L. F.

Memories of a Hostess. A Chronicle of Eminent Friendships, Drawn Chiefly from the Diary of Mrs. JAMES T. FIELDS. Illustrated. By M. A. DE WOLFE HOWE. Boston: The Atlantic Monthly Press. \$4.00.

Around the sixties and seventies, the Boston author and publisher, James T. Fields and his wife were bright particular stars in the respective spheres of American literary hosts and hostesses. Under the roof of their Charles Street salon, a veritable Mecca for Boston Augustans and visiting English Victorians, Oliver Wendell Holmes declared that he met more visitors to be remembered than anywhere else; and Henry James, Jr., who had experienced the graces and civilities of that "waterside museum," in very characteristic language, described his friends as "addicted to every hospitality and every benevolence, addicted to the cultivation of talk and wit and to the ingenious multiplication of such ties as link the upper half of the title-page with the lower." Mrs. Fields was a woman of many-sided sympathies, a student of men and books and an author withal, an old-school intellectual who believed that her first duty was to beautify her home, and to stimulate the lives of others by exchange of ideas, and the repose of domestic life. Fortunately, throughout all those years of intimate association with the very best in American literary life and thought, she kept a diary, which is now presented to the public almost in its entirety. The interest is well distributed throughout the entries, but particularly absorbing are those dealing with the genial Dickens. Unlike most diarists, she had the happy faculty of condensing a whole evening of talk, and of bringing the emphasis to bear upon its literary as distinct from its historical aspects. She is not entirely free from the exaggerated phraseology of hero worship, it is true. In the entries, now and then, one feels the throbs of

an enthusiasm not quite subsided after the revelations of the dining-room and the parlor. But her enthusiasm is always born of ideas, and she never quite descends to that mere babble about great men which amounts to absurd pomp. In taking leave, we should say that the book ought to rank high among the season's memoirs.

H. R. M.

BOOKS AND AUTHORS

Midnight Mass.—A daring and delicious petition of medieval simplicity and perfectly reverent intimacy is the theme of the poem, "Midnight Mass," by Madeleine Nightingale in "*Benedicamus Domino*" (Burns, Oates & Washburne). The last stanza runs:

But I, tonight, at Bethlehem
Do beg how much indeed!
(That with God's very flesh and blood
He may my hunger feed.)
Lord, for my love's sake and Thine own,
Have pity on my greed!

The "Month."—The December number of the *Month* opens with a paper by Father Cortie, S.J., "Does Revelation Fetter Science," which is quite timely now that the evolutionists are roused to saying nasty things about all revelation. Edward Macdonald's, "The Cinema and the Faith," contains a program whereby this powerful agency can be brought into the service of God's truth. Father Martindale contributes an article reviewing recent books on "Psychology and Sanctity." Other papers by Father Thurston on Mother Janet Erskine Stuart, by K. Secker, "In Once Catholic Cornwall" and two Christmas papers, "The Vision of Faith" and John Ayscough's "Three Christmas Trees" round out the main part of this issue.

The "Summa."—One of the greatest works of translating which has been undertaken in recent years has been brought to a successful and splendid completion. The Dominican translators of the "Summa Theologica" of St. Thomas Aquinas deserve sincere praise for placing this storehouse of knowledge before English readers. The two latest and completing volumes, Part III (Supplement) QQ, xxxiv-lxviii and QQ, lxxxvii-xcix and appendices, show the same painstaking accuracy evidenced by the volumes which preceded them. The whole set should be in the library of every priest and of every Catholic college.

A New Father Finn.—A new Catholic writer of boy stories has appeared in Bernard F. Dooley, author of "Scouting for Secret Service" (Kenedy, \$1.25). If we may judge by the present volume, Mr. Dooley's books will be eagerly read by all real boys. There are thrills galore in the above book, and at the same time, it is a highly probable story. The characters are well drawn and the two heroes are human boys with boys' faults; nevertheless their Catholic training proves itself in times of trial. There is nothing weak in the book, but on the contrary, there is a virile Catholicism that is sometimes lacking in our Catholic writers. "Scouting for Secret Service" is highly recommended as an acceptable Christmas present for the boys of the family.

For Gloomy Hours.—"Light Interviews with Shades" (Dorance, \$1.50), is in a pleasing strain. After the manner of spiritists, R. W. Jones, the writer, evokes the shades of a foretime celebrities. Old gruesome Bluebeard tells how he "read somewhere once that it always made a fellow popular to get a reputation as a lady-killer," and fashioned his life accordingly. Then Queen Elizabeth reveals why she never married for "father did enough marrying for the whole family. Life got to be just one stepmother

after another." Joshua of Valley-of-Ajalon fame, gives an interview on day-light saving, and fighting John Paul Jones is made utterly disconsolate by news of a "bone-dry" navy:

No grog for them as fights the battles, no whisky, no brandy, no shandy-gaff, no Jamaikey rum, nothin' but milk and water . . . water, water everywhere but not a drop o' drink!

And his depression over the lapsed state of our once great Navy grows when he learns of *Redr Admiral* Grayson, fighting on the good ship Calomel with quinine pills and a stethoscope.—"The Fun of Being a Fat Man" (Little, Brown, \$0.75), is William Johnston's impassioned jocund plea in self-defense. His case is argued well. His philosophy is fine and may be summed up in his words: "Today's troubles are tomorrow's jokes, so let's laugh now."—In "Curiosities of Matrimony" (Steward Kidd, \$1.25) David Ainsworth has collected a number of amusing notices in prose and verse concerning happy couples, whose names or positions in life provoked some mirthful soul to punning.

Novels.—"Joseph Greer and His Daughter" (Bobbs, Merrill), by H. K. Webster is a powerful and well written character study. It is the tale of the hopes of a rough, dynamic but loving father and the selfishness of his only child. The finale resembles that of a Greek tragedy.

"The Boy Grew Older" (Putnam), by Heywood Broun portrays the results of an unfortunate marriage between a newspaper writer and an ambitious actress. After the birth of the first and only son, the heartless mother so far forgets her obligations as to abandon her family for the purpose of seeking histrionic renown. The father, however, takes on himself the responsibility of educating his boy but not entirely with success.

"Roland Whately" (Macmillan), by Alec Waugh is an English story presupposing a knowledge of cricket. There is little in the story to recommend it to American readers or in fact to any reader looking for a clean story with at least some plot in it.

"Valley Waters" (Dutton), by Charles D. Stewart "will be welcomed by readers of good, sound, clean fiction." This is the publisher's very just appraisal. The story is laid in Ohio and concerns the search for a home and mother by an American soldier who has returned to "civvies" with his memory a blank. Though we have had war stories and post-war stories in abundance, this one holds a unique theme in a pleasant setting. "Valley Waters" with its reverend conception of womanhood makes refreshing reading.

"Escape" (Seltzer), by Jeffrey B. Jeffrey is a dreamy story, as dull, unattractive and prosaic as a fire-escape, only rather far less useful and more repellent. No one should insult the public intelligence with such a story.

"The Cathedral" (Doran), by Hugh Walpole cannot be called his best. It is a bit too heavy and somber. Most of the individuals met in the course of the tale have very human traits, but the general atmosphere is gloomy and morose, and if the reader finishes the book, he is apt to ask why everything had to be so unnecessarily unpleasant. Let us trust, moreover, that the doctrine which this author is at present giving forth in his lectures to New York audiences will not appear in his forthcoming novels; for he is reported to have advised his hearers to "read whatever gives you what you want, but do not condemn what you cannot or do not want to read." And "let us not confuse the artist and the moralist."

"The Hounds of Banba" (Huebsch), is made up of a series of short stories by Daniel Corkery dealing with the troublous times poor Ireland has passed through since the "Easter Uprising." These stories are rather pen pictures, drawn with a vividness that is startling at times. In them we obtain an insight into the tre-

mendous sacrifices demanded by Ireland in the name of liberty, and the generous response by high and low when the call came.

"He Who Steals" (Dutton), by A. Baiocco, translated from the Italian by Walter S. Cramp, is a good clean story for the young, with an obvious moral, of a boy's well-intentioned, but misguided love for his mother.

"The London Spy" (Doran), by Thomas Burke is not a detective story, but the tale of "the bizarre lives lived on the curb and in the topless towers of the city's tenements." The scenes depicted are at times all too vivid, and for the most part, will be unintelligible to the average reader because of the Cockney jargon that fills many a page.

A Bad Boy.—The Boston *Sunday Post* for Dec. 17 carried the subjoined poem, "A Warning," by Myles E. Connolly. For exquisiteness of taste it will win everyone and we hope to see it issued next year in an illustrated edition to gladden all young hearts:

The feast was set in heaven
In dazzling gold and white,
With comet-tails festooned about
The stars for candle-light.

The feast was set in heaven
With silver moons for cake,
And crystal clouds in ices
And creams that angels make;

With rainbows curled in ribbons
Around the Christmas tree,
High-hung with fluffy azure
And bits of frozen sea.

The feast was set in heaven,
And all the cherubim
Were blowing suns in bubbles
Above the table's rim.

And all of heaven's nursery
With puffy cheeks quite red,
Were carolling and carolling
Enough to wake the dead.

The feast was set in heaven—
But one of the young things
Stood far apart and hid his head
Beneath his folded wings.

Though all the cherubim were gay,
He stood in dark disgrace.
And though he showed his golden curls
He dared not show his face.

And then a great Archangel
Came swooping down the sky
With gorgeousness sufficient
To blind a mortal eye.

And shrugging his fine pinions
With his best high-heaven air,
He said: "Why keep that youngster
So sadly standing there?"

From his top seat at the table,
St. Nicholas arose,
And blew a cloud of silver dust
From off his morning clothes;

His long white beard stood right out straight.
His cheeks grew doubly red,
And to the great Archangel
He very sternly said:

"No sympathy for him, sir,
He must suffer his remorse,
For he told his little sister
That there was no Santa Claus!"

Education

What Do Our Schools Need?

LAST year, I was invited to contribute my meed of wisdom to a symposium on the subject "What Do Our Schools Need?" Why the invitation came to me, I cannot say. By profession I was a teacher some fifteen years ago, but I had thought that all was forgotten, and forgiven. However I took heart when I noted that of two other contributors, one was an ex-Governor, and the other the proprietor of a large shoe-factory. To live for a time in the proper atmosphere, I took the invitation to a companionable soul who hangs his doctor's gown in an Eastern school for boys. He read it with a morose eye. "Does your friend want you to write an encyclopedia? Because it would take that much space." As he would venture no further help, or discouragement, I was thrown on my own resources.

The contribution was not written then, and, so far as I know, the results of the symposium have not been published. Perhaps, as my friend hinted, the promoters felt unequal to the publication of an encyclopedia. But I have often entertained the question in an inquiring mood, and were I to essay an answer, I believe that the knowledge which I gained from my years in the classroom, coupled with a close interest in scholastic affairs since I left it, would furnish some very entertaining, if not valuable, data. As I look back upon my life in a Western institution, of junior college grade, what now strikes me as lamentable is the fact that fathers and mothers seemed, for the most part, wholly uninterested in the education of their boys. Into the training of the boy, three factors, as it seems to me, must enter: a competent teacher, interested parents, and the energy of the boy himself. Given a competent teacher, and in spite of gibes and unfriendly criticism, competent teachers are not extinct, the energy of the pupil is secured. But what can awaken the parent? A police captain once told me that the parents in his district seemed to begin to be concerned about their children at just about the same time his own official interest was awakened. I have sometimes thought that many a teacher could truthfully say the same. Father is made cognizant of the school's existence only when the bills are presented, or a very unfavorable report is submitted. For the rest of the time, as far as his cooperation with the teacher is concerned, the school might as well be on Mars.

How the delusion arose that all is done when Johnny is entered at a good school, is impossible to say. But the delusion is there, and it is doing very much to cripple educational work. The real truth is that the work begins in the home when the boy is sent to school, and unless it is maintained intelligently school may do Johnny more harm than good. He may come to look upon it as a place in which he is at liberty to "loaf," mentally and physically. It is only a truism to aver that the home must co-

operate with the school toward the single purpose of training the boy. Nobody denies the truism, but how often do we find both factors in an intelligent and harmonious cooperation? My own experiences may have been singularly unfortunate, but as memory now serves, I recall the cases of cooperation as rather unusual. Very vividly does an interview with an angry father come up. Father had small Latin and no Greek, but he had intelligence enough to direct a huge manufacturing concern, which enrolled thousands of employees. In fact, his chief value to the corporation was his almost uncanny ability of getting the worker's point of view, and of acting as an arbitration board in labor quarrels, with results satisfactory to all concerned. But this man who could clearly envision the mind of the worker and the employer could not envision the mind of one small son. "You'll have to lick 'im, lick 'im hard; I always did," was his sole contribution to the solution of a problem which bade fair to become insoluble after a few years. When old Rawdon Crawley, himself ignorant of the niceties of cultural training, bade little Rawdon at Whitefriars to mind his book, "for there is nothing like education, my boy, nothing," his interest drew a power from its genuineness and sincerity which it would have lacked if rated on an intellectual scale. Rawdon, trying to make a companion of his boy, felt obliged to companion him in his books and at school, as well as when he came home on alternate Saturdays. It was something like this cooperation which I recommended to my employer and arbitrator. It meant nothing to him. His interest began and ended with "a good licking," and he added that, for greater impressiveness, it might be done with a board.

From time to time my work brings me in contact with the heads of our schools for girls. From these gentle but incisive and intelligent critics, I learn that the troubles which weighed me down fifteen years and more ago, have not ceased to harry the present generation of teachers. Here is the case of a young lady, entrusted with tears and sighs to the tender mercies of a boarding school. She is not strong, explains a fond mama, and therefore exemption after exemption from the routine of the school is asked. This gentle young creature, unable to bear the mild discipline of the institution, returns, reluctantly, after the Christmas vacation. This time, beyond all doubt, there is something out of gear with the physical machine. Medical attention is provided and the learned physician reports that the delicate creature, having engaged in the maelstrom of social affairs, whirling into the early hours of the morning, for some three weeks, is in reality suffering from exhaustion. The same fond mama who insists upon exemption from the healthful regime of a well-conducted school, allows her little daughter to keep full and lengthened hours to an extent which would have tested the powers of a coal-heaver. "I wish I could deal exclusively with the fathers of our young ladies," sighed a preceptress; "they seem to have more sense." I could

not truthfully, agree. My own experiences put both on an equal plane. Father and mother alike are asking for too many exemptions. Father and mother alike are equally unable to understand that a week-end vacation beginning on Friday evening and ending on Monday morning, is not the same as a vacation which begins on Friday noon and ends on Monday night. Ah, those week-end vacations! What a complexus of worry they constitute for earnest teachers and administrators. But that is another concern, not of present moment.

Our schools as well as our colleges are now in the market for endowments. May they succeed, but beyond praise would be the benefactor who could endow them with intelligently interested parents. Alumni associations and father's clubs seem to help, but only in some localities; the unhappy truth seems to be that in the present stage of American civilization, fathers and mothers are far too busy to cooperate with the school. Yet until this cooperation comes, our schools must work under a tremendous handicap.

My space disappears. "Interested parents" form the first need of our schools. The second, and it is a need noted also in some Catholic schools, is more religion.

JOHN WILTBYE.

Sociology

A Successful Social Experiment

SOME eight years ago, one of the bright spots of promise in work for Catholic young men was to be found on Broadway in Cincinnati where Father Charles E. Baden was working hopefully to establish a Catholic center for young men. He had christened it the Fenwick Club in honor of the first Bishop of Cincinnati, but though he had a modest building, and a group of faithful young men about him, there were many who thought that his plans were chimerical and his designs out of all proportion to the possibilities. For Father Baden hitched his wagon to a star. Convinced in practice of what so many good timid people are convinced of only in theory, he adopted the principle that the way to succeed is to have something worthy of success. So he made plans for nothing less than the best center for Catholic young men in the United States, and set about to erect on Pioneer Street, in Cincinnati a nine-story building, excellently equipped with parlors and recreation rooms that would not discredit a first class hotel, and a gymnasium that would bear comparison with any in the city, not to mention a chapel worthy of the rest of the features.

At the present time the Fenwick Club employs eighty persons in its various departments of service, including fourteen secretaries—an executive secretary, a general secretary, one for the dormitories, one for gymnasium work, etc. Its total capacity is 271 young men, and there are 230 in residence. The vacancies are in the new annex which, however, is filling up rapidly. It accommodates,

in its five buildings, ninety-two young men and there are already fifty or sixty in residence. Nearly all the young men pay from six to eleven dollars a week for room and board. It will thus be seen that the income of the home is more than sufficient to pay all its running expenses. Indeed, Monsignor Baden, (he has been made a Monsignor by the Holy Father in recognition of his work with the club), is authority for the statement that such an enterprise, even on so grand a scale, will bring in enough income not only to pay its own expenses, but to repay the interest and even the principal of the sum which it costs. "May I quote you," said I, when we were talking over recently the work of the home, "to the effect that your experience with the Fenwick Club shows that a center for Catholic young men like this one will not only be self-supporting, but will eventually repay the interest and principal of the sum which it costs." "Absolutely" he answered, "our experience here has demonstrated that to be a fact. And if that is true in a smaller city like Cincinnati, what shall we say about the larger centers of population? With the right sort of management and planning we could have a whole series of splendid centers for our young men, supported by the young men themselves."

As to the fruits of such an undertaking they have been proved beyond doubt by the experience of the Fenwick Club. In the course of eight years close to 5,000 young men have been roomers at the club, most of them strangers to the city and of every nationality to which Catholic travelers usually belong in these parts. At the present time there are young men rooming there from thirty States of the union and from Spain, Switzerland, the Philippines, Germany, Ireland, Italy, Austria and Hungary. Monsignor Baden states as his conviction that no less than 500 Catholic young men have been saved to the Faith by the influence brought to bear on them when they came to lodge at the Fenwick Club. Last year there were over 20,000 communions in the chapel, and several mixed marriages have been averted. Since the work began there have been sixteen conversions among the members of the club. It is required of the Catholic members that they go to Communion once a month and though the religious influence is not obtrusive, still Monsignor Baden as chaplain of the club keeps a vigilant eye on all and calls up for an occasional interview those who do not come of their own accord.

Besides the residents there are at present 3,000 associate members who participate in the athletic and other features. These associate members pay fifteen dollars a year and some Protestants are admitted. A drive is being made for members and by Easter it is expected that the associate membership will rise to 10,000 or more. Needless to say this greatly expands the field of action of the club and increases its revenue.

This interesting experiment is of great value as an object lesson in methods and achievement. It is true as

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Monsignor Baden himself knows from personal observation, that it will not be enough merely to transplant the Cincinnati plan to another locality. Personality, circumstances, existing conditions, must determine changes in such enterprises to suit local circumstances. But the Fenwick Club by its success has abundantly shown the soundness of certain principles which some of us have been proclaiming in season and out of season for several years.

The first of these principles is perhaps in the order of importance that the ecclesiastical authority in a given locality put itself vigorously behind the movement. His Grace, Archbishop Moeller of Cincinnati, has supported the Fenwick Club actively and consistently from the start. The second, that a priest be chosen who is eminently qualified for the work. It would be a great advantage for such a one to spend some months with Monsignor Baden, and study the reasons of his success. The mere fact that a priest likes to work among young men is not sufficient. It is necessary that he be very serious and persistent, take his work as a life-work, spend little time in recreating with the young men, and much in working with them. Besides he should have executive ability, initiative and courage together with a certain tact in dealing with young men. To be a good "mixer" as it is called is not so essential as to be a good executive, because in any event a great deal of the work has to be handled through secretaries.

Third, a suitable plan should be made, and here is a crucial pass in the enterprise. The plan should suit conditions but it should seek to rise above the present and invest something in the future. The plan should be large, impressive, adequate, courageous. The building must command patronage by its excellent service. If it is the best building but one in the city, it will cost almost as much as though it were the best, but will not draw patronage half so well. Service means patronage and the best service in the city will in time bring the best patronage in the city, "service" including, in this sense, the building itself, its equipment, and management.

Finally the experience of Fenwick Club has emphasized again what we have so often reiterated, that the great need in this country is not only such local enterprises as this splendid Catholic center for young men, but the linking together of a whole series of centers, all individual units but with a similar name, a like management and an arrangement for recommending their members who travel to the new center in their new place of residence. This may be accomplished, as we have elsewhere suggested, by adding to the title of each center the initials C. Y. M. A., "Catholic Young Men's Association," which would serve to identify all such organizations as conformed to a certain standard and certain principles of cooperation.

Again and again, in the course of the building up of Fenwick Club, young men who have become attached to the club and its methods, and would like to live in a similar atmosphere of Catholic good fellowship elsewhere,

come to inquire where, in the new place to which they are going, they can find another Catholic club like this one. The answer generally is that perhaps in the town where they are going there may be some Catholic club, but it has surely a different name and a different plan. Moreover, as there is no central headquarters, no directory, no means of keeping in touch one with the other, no one can give these hapless young travelers any information. It would be comparatively simple to have a national organization to bind together in fellowship the dispersed Catholic centers and to promote new ones. The foundations have been laid and the plans approved by the heads of the Church. It remains to build up this much-needed national Catholic Young Men's Association.

Not a few efforts have been made to imitate locally in other cities the achievements of the Fenwick Club. But Monsignor Baden speaks rather sadly of these. The usual proceeding, he says, is for a committee to arrive from here or there, go over the building, make inquiries about methods, and depart in a fine fervor of enthusiasm. That is usually the last he hears of the matter, or if he makes inquiries thereafter of someone from the locality whence the committee came, he is told that the thing has "gone through," "gone through" unfortunately having the less happy of the two meanings left it by the famous oracle of old Greece.

EDWARD F. GARESCHÉ, S.J.

Note and Comment

Chesterton on the Riches of Catholic Complexity

IN his contribution to the December number of *Blackfriars* G. K. Chesterton says that the mark which has distinguished all the wild innovations and insurrections of modern intellectualism is their dullness. They are too simple to be true, whereas the Church presents a wonderful complexity of truths in which each age can find what is most needed for its own passing problems. "To meet all human needs of the future is to pass into the possession of all the Catholic thought of the past; and the only way to do that is really to become a Catholic." New theories perish with the problems they are invented to meet. Not so the Catholic Church:

The Church is Futurist in the only sane sense, just as she is Individualist in the only sane sense, or Socialist in the only sane sense. That is she is prepared for problems which are utterly different from the problems of today.

The Anglo-Catholic, such as Chesterton himself had been, is merely defending orthodoxy upon certain points against certain fallacies. "But the fallacies are merely fashions, and the next fashion will be quite different. And then *his* orthodoxy will be old-fashioned, but not ours." A new Catholic movement, on the other hand, is generally a movement to emphasize some Catholic idea that was only neglected in the sense that it was not till then specially needed. The Catholic peasant holding between his fingers one small bead of the rosary can be conscious of thoughts

immeasurably transcending in their rich complexity all the dulness of our modern intellectualism and still prolific of new ideas, capable of meeting new problems. "And there is no end to them."

Death of Three Catholic Editors

AN article in the present issue of AMERICA tells the sad story of the sudden death of the founder of *Daily American Tribune*, our one Catholic daily in the English language. At the same time we must record the passing of two other veteran Catholic journalists, William Campbell, editor of the *Southern Messenger*, published at San Antonio, Texas, and Dr. Augustine Stocker, O.S.B., one of the editors of the *Guardian*, official organ of the diocese of Little Rock, Ark. Mr. Campbell was educated in the Jesuit college at Glasgow, Scotland and became editor of the *Southern Messenger* twenty-one years ago championing during that long period every worthy Catholic interest. In offering him his tribute of praise Bishop Drossaerts, after comparing him with Louis Veuillot, said of him:

For twenty-one years here in our midst did he stand as the mighty Maccabee, defending the teaching and institution of the Church in our Southland. This is the glory of his life; this is his reward in death. His editorials were often real masterpieces; they were eagerly read and many were reproduced in some of the largest newspapers in the United States.

Dr. Stocker, although for a shorter time in the editorial field, was editor of the *Guardian* for eleven years. During this time he still continued his work of giving retreats to priests and nuns in all parts of the Middle West.

Misery of Austrian Sisters

IT is an undoubted fact that large numbers of Austrian Sisters are suffering intensely from lack of food. Many, too, have already died from starvation, and many more will die this winter, unless further help is forthcoming. Part of this very necessary aid can be furnished by the American Sisterhoods without serious detriment to themselves.

In old Austria and in Germany, too, for that matter, there are numerous Communities of Sisters that are allied to American groups, either because they observe the same or a similar rule or have a common founder. Thus, for example, the Carmelites exist there and here, so, too, do the Ursulines and the Sisters of the Visitation. And there is nothing to prevent the different American houses of the respective Communities from congregating into groups, each group adopting one Austrian or German house, thus preventing much misery. Fifty dollars a month will support one of these foreign convents, at the present rate of exchange. Some of the American Carmelite monasteries and a few of the monasteries of the Sisters of the Visitation have already adopted this plan. Perhaps more of

our Sisters will follow on and thus help to save the Church in Austria and Germany.

European Passport Difficulties

TO illustrate the passport difficulties travelers must contend with today amid the hatreds and suspicions that exist between the countries of central Europe, we have already referred to the case of the Hungarian who desired to espouse a Jugo-Slav woman living across the border. Unable to secure the necessary visas to enter each other's territories, they determined to consummate their nuptials in spite of all the obstacles put in their way by their respective Governments. Each proceeded to the border, and advancing on a bridge between the two countries, the marriage ceremony took place. The wife then entered her husband's land. Another case is that of a Hungarian who, after the division of territory in the peace settlements, found half of his farm located in an alien country, whose border he was not allowed to cross without passport. Many instances have been reported of unfortunate Hungarians whose lands have been cut off from their former country and who find it very difficult to obtain permission to visit their possessions. Thus a correspondent writes to us of a journey recently made on the Danube with a man who, after three years of effort, was at last on his way to inspect farms he had not been able to visit since peace was declared. This man recounted a moving tale of long work and great expenditure of money in the effort to obtain a passport to visit his own property.

From an Indian Boy of the Apache Tribe

IN pencil-script comes to the editor of AMERICA a letter from St. John's Mission. It is written by an Apache Indian boy at the Catholic Indian boarding school, in Komatke, Arizona. Here is his little story:

Dear Father: I am an Indian boy of the Apache tribe at St. John's school. I cannot call on you myself like my grandfathers called on other priests to ask them for Fathers and Sisters at this school.

They will soon be sent away if they do not receive money to buy things to eat and clothes to wear for us children. We are 502 Indian boys and girls, we love Sister and Fathers who are so good to us. Many of us are orphans and have no other fathers and mothers and have no other home to go to.

The Bureau of Catholic Indian Missions in Washington helps us as much as it can. But it has not enough money for all the Indian schools.

Father Vincent had to sell his cattle and pigs to buy things for us to eat. Dear Father will you ask some of your friends to help us? We will receive Communion for you and your friends on Christmas day. If we are sent away we cannot receive Communion on Christmas day. Your Indian child,

HERBERT NASH.

A postscript carefully gives the direction: "Ask your friends to send help to the Rev. Vincent Arbeiter, St. John's Mission School, Komatke, Arizona."